Together

PACIFIC SCHOOL

No Short Cut to Peace

Says Bernard M. Baruch

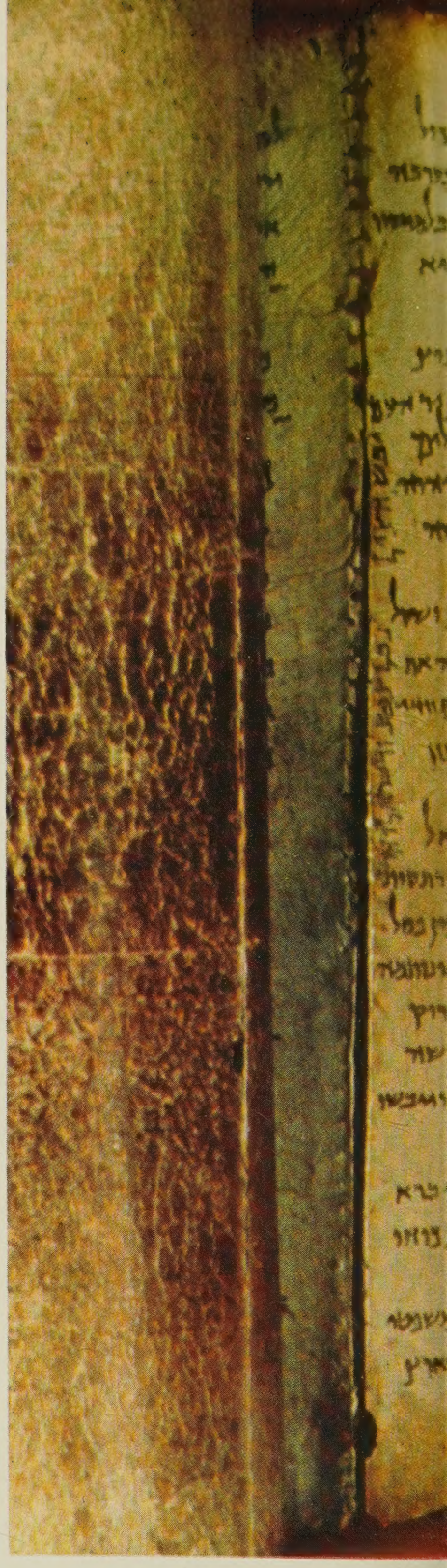
Should Church Colleges Have Wide-Open Doors?

Midmonth Magazine for Methodist Families *September 1959*

1798 SCENIC AVE
BERKELEY 9 CALIF.

And He Unrolled the Scroll...

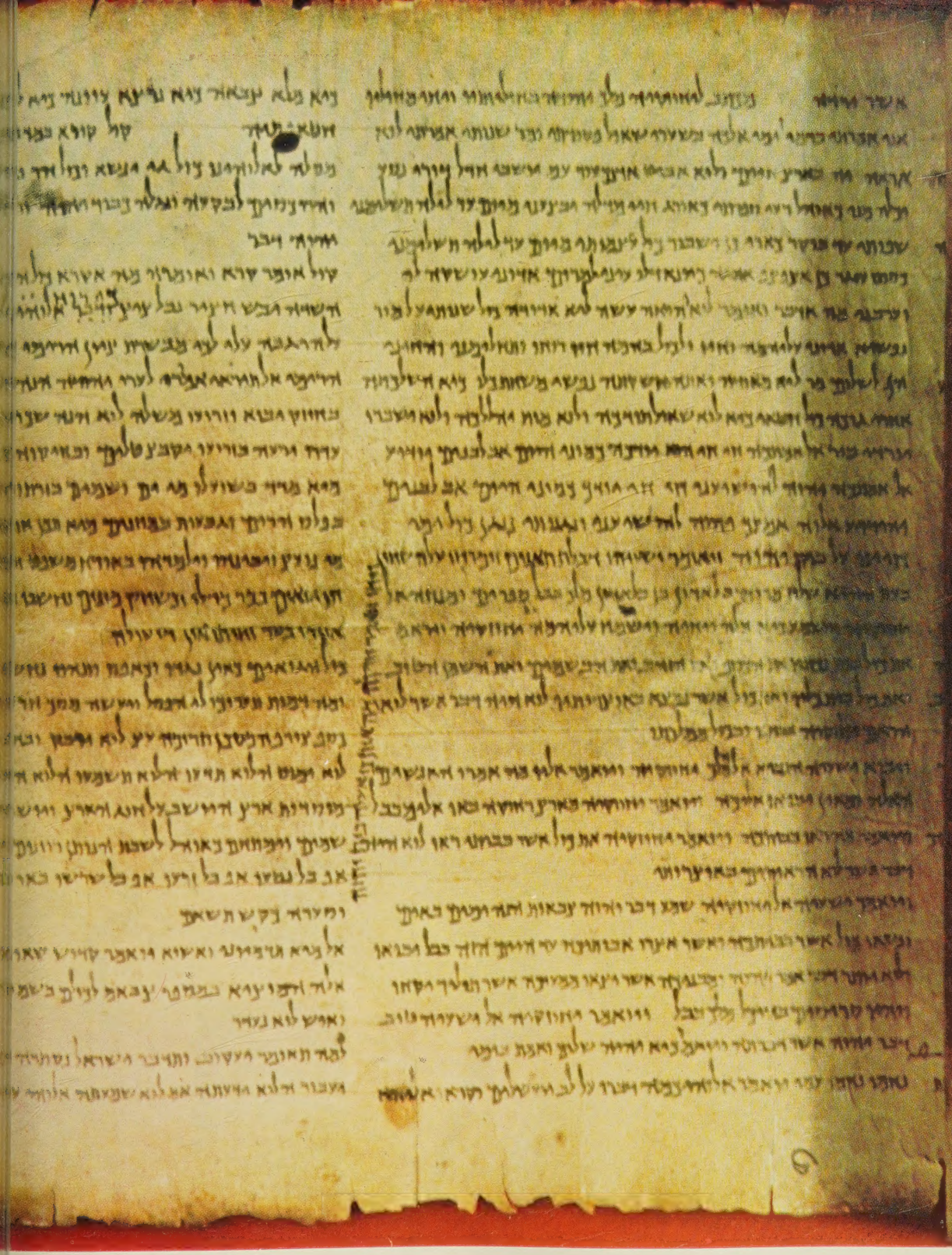
The Isaiah scroll, found in this cave near the Dead Sea, is described by Dr. W. F. Albright, prominent scholar, as the "greatest manuscript discovery of modern times."



"AND he [Jesus] stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place..."(Luke 4:16-17.)

The scene is the synagogue of Nazareth—but the imagery suggested in this passage is misleading because bound books as we know them did not exist in Christ's time. So in his American version of the New Testament, Dr. Edgar J. Goodspeed, eminent Bible authority, uses "roll" instead of "book," and "unrolled" instead of "opened." Discovery of a complete Isaiah text among the Dead Sea Scrolls in 1948 supports his translation and brings up the exciting possibility to which Dr. Goodspeed alludes on the next page.

Dr. John Trever, who is professor of religion at Methodist-related Baldwin-Wallace College, Berea, Ohio, was first to recognize the scroll's antiquity. Here he studies it with the Metropolitan of Saint Mark's Syrian Orthodox Convent.



THIS IS a reproduction, two thirds actual size, of a section of the leather Isaiah scroll photographed in Jerusalem by Dr. John C. Trever, a young American biblical scholar. The entire scroll is 24 feet long, and, as Dr. Goodspeed writes in his *A Life of Jesus* (Harper, $1.25), is "actually old enough to have been used by Jesus in the synagogue."

"We cannot, of course, for a moment claim that this is so," Dr. Goodspeed continues, "but it was doubtless just such a scroll of Isaiah...that Jesus received from the attendant, found the place in (61:1-2), read the Hebrew lesson from, translating it into Aramaic as he read, and then handed back to the synagogue attendant. Certainly to the student of the life of Jesus no archaeological discovery could be more welcome and moving."

Dr. Goodspeed points out that Jesus would have had to unroll 21 feet of the scroll to find the verse in chapter 61, and since there were then no chapter numbers, "One would have to know his way about the book of Isaiah extremely well to be able to find it."

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Preparing for missionary service, J. Emery Fleming, Jr., of Los Angeles, was ordained an elder in the Pacific Japanese Provisional Conference by Bishop Tippett. His sponsors, who joined the bishop in the inspiring ordination ceremonies, from left, were the Rev. H. J. Yamashita, the Rev. Lloyd Wake, the Rev. Taro Goto.

11 Training Schools Set

Eleven schools for the training of local church commission chairmen, lay leaders and official board chairmen are scheduled across California-Nevada from September 6-18.

Afternoon and evening sessions will be held in Redding, Chico, Reno, Sacramento, Modesto, Eureka, Santa Rosa, San Francisco, San Jose, Fresno and Berkeley.

In addition to Bishop Tippett and Conference staff members, leadership will be mostly from Methodist general boards, including the Rev. C. Lloyd Daugherty, evangelism; the Rev. Wayne M. Linklecker, education; the Rev. Richard G. Belcher, missions; Robert C. Williams, stewardship and finance; the Rev. Daniel E. Taylor, social relations; G. Clifford Pettygrove of Epworth Church, Berkeley, official board chairman.

Oakland Churches Merge

Merger of First and Eighth Avenue Churches in downtown Oakland was voted this summer, and operation as a single congregation using both facilities will begin in September.

The Eighth Avenue property, which will be known as Wesley Center, is some two miles from First Church. The Rev. Daniel D. Walker, pastor, said duplicate services will be held at 9:30 a.m. at Wesley and 11 a.m. at First, beginning September 13.

The Eighth Avenue Church grew out of First Church some 85 years ago.

Finds New Duties in Korea

Jack Theis has returned to the U. S. after three years in Korea during which he engaged in two careers not anticipated in his missionary experience.

Theis, who was a member of Trinity Church, Berkeley, while serving as bookkeeper in Conference Headquarters in San Francisco, went to Korea as a missionary accountant.

But he soon became involved in volunteer work with Angels Home, a school and home for neglected boys, and with Seoul Old Ladies' Home. Much of his effort in coming months is to be directed at raising funds for buildings and maintenance for the home for beggar boys.

The home in 1958 became related to the Korean Methodist Church. More than 125 boys, potential delinquents, have had opportunity for rehabilitation there after being picked off the streets and given care and attention by the volunteers.

Expanded Work Program Highlights PJP Conference

Expansion of program, of giving and of personnel highlighted the 1959 session of Pacific Japanese Provisional Conference. Host was Wesley Church, San Jose.

All reports showed increased participation in Conference and district programs, including participation in the six annual Conferences where Japanese churches are located and with which integration is projected. Plans for integration are to be accelerated by a study committee.

While membership increased during the year only 2½ per cent (to 5,883), payments on World Service apportionments bounded up 22 per cent to $4,064 and payments through the Conference treasurer for all co-operative work rose 20 per cent to $23,839. The annuity rate for retired ministers was raised from $32 to $33 per year of service.

The Conference budget for 1959-60 was set at $22,451, and a study of apportionments preparatory to integration was ordered.

Other statistics show an increase in baptisms of 39, to 430; in average Sunday school attendance from 2,725 to 2,786; in valuation of church buildings, equipment and land of $138,700, to $1,786,049; of indebtedness of $129,618, to $234,677.

J. Emery Fleming, Jr., of Los Angeles, who already has worked under church auspices in Japan, was ordained an elder and voted full Conference membership. He anticipates missionary service in Japan. Ordained as deacons were Robert Yamashita of San Jose and Edward Iwamoto of West Los Angeles.

Also received into full membership was Jonathan M. Fujita, expected to arrive in August from Japan, where he has been executive secretary for the department of church schools of the National Christian Council of Japan. A graduate of Drew Theological School, he also was executive secretary for the last year's World Christian Education Convention in Tokyo.

Bishop Tippett presided over Conference sessions. He reminded that "it does not disturb my faith to know that space is larger than was known when I was a boy; it does not remove God, but makes me realize that God is greater than I knew."

Conference program for the coming year will include United Evangelistic Mission in the Fresno Area and co-operative evangelism among various generations; study of issues involved in possible U. S. recognition and UN membership for Red China; observance of World Refugee Year by sponsoring a refugee; awareness of the problems of juvenile

delinquents, migrant workers and Indians, and aid in solving them.

A memorial to General Conference asks study of the disbanding of the Central Jurisdiction. A ban on testing of nuclear weapons was urged. A program of alchohol education in the schools was supported.

Elected as delegates to General Conference were the Rev. Jun Fujimori of Alameda and Mike Morizono of Oakland, also re-elected Conference Nisei lay leader. Their alternates to the General and Western Jurisdictional Conferences are the Rev. H. J. Yamashita and Kazuo Saito of Los Angeles, the Rev. Paul Hagiya of Denver and Mason Fukai of Spokane.

Also re-elected Conference lay leader, for Isseis, was Peter Osuga of Sacramento.

More than the usual number of changes in pastoral appointments were made, including:

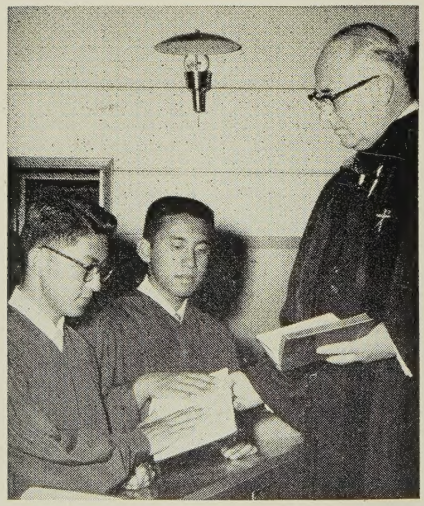
Alameda	Jun Fujimori
Bakersfield	Harper Sakaue
Denver, Nisei	Paul Hagiya
Issei	J. M. Fujita
East Idaho	George Uyemura
Fresno	Thomas Nakagawa
Gardena	Peter Chen
Hood River	Y. Osuga (added to Portland)
Livingston, Issei assistant	Ken Miyake
Palo Alto	Masaji Goto
Reedley	Harper Sakaue
Sacramento, Issei assistant	Ken Miyake
San Gabriel, Nisei assistant	Roy Uchizono
San Jose, Nisei assistant	Lloyd Matsuoka
Santa Maria	Alpha Takagi
Tacoma and Wapato	Waichi Oyanagi

Finish Building Projects

Completion of many and varied building projects has been recorded by San Francisco Area churches, including:

After making $7,100 worth of improvements the past year, including a new nursery room, **Kingsburg Church** is erecting a new parsonage, to cost $24,000.

The mortgage on the parsonage of the **Nesei Church** at Oxnard was burned May 23.



Robert Yamashita (kneeling at left) was ordained a deacon in his home church, Wesley of San Jose, in June, along with Edward Iwamoto of West Los Angeles. Bishop Tippett conducted the service.

Virginia City observed Nevada's 125th Anniversary in June with religious service

A new prayer chapel, "The Upper Room," was dedicated June 7 at **First Church,** Reno, as a memorial to Minnie B. Skidmore.

Centennial Church, Sacramento, is building an $80,000 fellowship unit, including auditorium, which will seat 400, kitchen, and study.

The remodeled chapel of **Ukiah Church** was dedicated by the Rev. Carl E. Walker, district superintendent. It includes an altar built by Joe B. Galland.

First Church, Palo Alto, over-subscribed its building goal of $500,000 by some 10 per cent. The fund will go into a 1,200-seat sanctuary and new classrooms and halls.

Hold Special Classes

Nine primary and junior-age children are using kindergarten materials for their Sunday-school classes at St. Mark's Church, Sacramento. They are in a special class for mentally retarded children, begun last January, with a response reported as "slow but evident."

The program was started, according to Jun Jue, until recently assistant pastor, because there were retarded children already in the Sunday school. This occurred largely because the church is near a school which has a unit for exceptional children. The school has cooperated.

Ranging in age from 8-13 years the children are trained, using such techniques as colorful books, Viewmaster pictures, flannelgraph, singing, memory verses and finger play. It is hoped to expand the age range.

Three teachers have conducted the sessions, with Mrs. Paul Endean as head teacher, Mrs. Harold Hickman and Mrs. LeRoy Moncrief. With several parents of retarded children, they have comprised a subcommittee of the commission on education for this project. Leaders from other churches have observed the work.

Observe Silver Centennial

Nevada Methodists took prominer roles in the June celebration of the Silv Centennial at Virginia City.

The Rev. Fred Rinehart, then Carson City, gave the invocation at o ceremony and the benediction for a pr gram at which Vice-President Nix spoke.

He also conducted a memorial service honor of the Rev. Jesse Lee Bennett, Methodist who was the first minister preach in Virginia City. The service w on the original church site at Taylor a D. Streets.

Mr. Rinehart is shown above preac ing. With him are Alberta Krenze organist and Helen Edenfield of Cars City Church.

CIRCUIT RIDER

Announce Appointments

Pastoral assignments since annual co ference include Alan R. Goozee, fro associate at First-Oakland to pastor El Cerrito, with Raymond Baines as a sistant; Carl F. Johnson to Potter Valle Robin Blomquist to Nelson.

New parsonage arrivals: Elizabe Anne, born June 11 to the Dona Zerbes, Trinity-Mountain View; E Duane, June 6 to the David Wolfs, L Altos; David Scott, June 12 to the Do ald Donihues, Windsor; Jennifer Joann June 28 to the Jun Jues, St. Mark Stockton.

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line Conference Youths oing Overseas This Year

Several California-Nevada young Methlists will study or travel in other lands is summer or during the coming year. Those in the International Christian outh Exchange are Warren Coats of rst Church, Bakersfield; Beverly chert of Burlingame and Nancy Henlt of Woodside Road Church, Redood City.

Coats, former MYF president and esident-elect for the subdistrict will take s high school senior year in Germany, xchanging with a German youth who ill live with Mrs. Etta R. Doyle of the akersfield Church.

Miss Juchert has gone to Oberhuetzen, Austria, for study. She has en MYF council president at Burlinme. Her "exchange" from Vienna will Renate Paumgarten, 16, who will side with Mr. and Mrs. Joseph Spanier.

Miss Hensolt has gone to Germany, ter graduating from high school. She sponsored by her MYF, of which she as been vice-president. A student from ermany is coming to live this year ith Mr. and Mrs. Max Ritter of the urch.

The International Farm Youth Exhange has selected Richard Dodson of ingsburg as one of 95 American youth spend a half year on farms of ther lands. He will go to Panama. e has been president of the Kingsburg esley Fellowship.

Traveling this summer in Europe with merican Field Service are Kathy Seaton, aughter of Mr. and Mrs. Ralph Seaton f Walnut Creek, and John Davies, son f Mr. and Mrs. Wilfred W. Davies of irst Church, Redwood City.

Sue Treadwell, Pasadena, last year's esident of Berkeley Wesley Foundaion, is in Poland this summer for a work project under American Friends Service Committee.

Also in Europe for a Friends work camp and travel is Karla Jane Lee, of Whittier, who attends Sierra Vista Church, Fresno.

David Krumpe of Park-Presidio Church, San Francisco, is on tour of Europe with 30 singers from several California universities. He is a student at San Francisco State College.

Miss Merrill Retires

Thirty-nine years of working in the same building, but for a score of bosses and in service to half a world, ended this month for Miss Marjorie Merrill, Western representative for the Division of World Missions and the Woman's Division foreign department.

On August 1 she retired, to be succeeded at 83 McAllister St., San Francisco, by Mrs. Pauline Noll of Central Church, Stockton, Conference Wesleyan Service Guild president and former Stockton public welfare worker.

A member of Laurel Church, Oakland, since girlhood, Miss Merrill was deeply involved in the Epworth League and was its first Oakland District secretary. In August, 1920, she went to work in the office of James Stinchcomb, EL field secretary for the conference. Through the next quarter century she was variously in that office, in the Board of Foreign Missions office opened in 1921, secretary to the five district superintendents and other conference executives, distributor of audio-visuals and assistant conference treasurer.

In 1946, the missions office was put on a full-time basis, and Miss Merrill was placed in charge.

Miss Merrill now is making plans to spend six to eight months in the Far East in 1960.

Stress MYF Projects

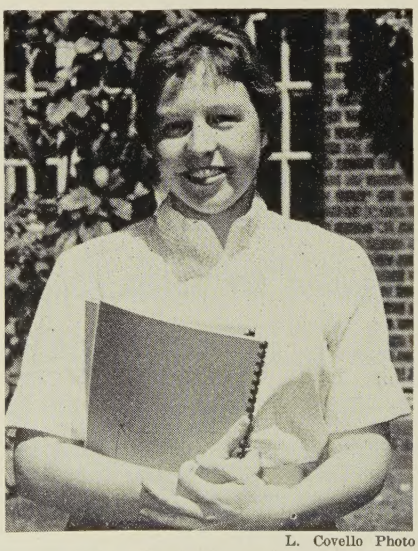
Many of the world's mission fields, with an emphasis on Methodist Youth Fund projects, have been portrayed vividly this summer in a series of 16 youth rallies over California-Nevada. Speaker was Don Baldwin, former Conference MYF president who just returned from a four-month trip around the world, visiting and working in missions in the Philippines, India, Sarawak, and Southern Rhodesia.

Thirty-seven young people and counselors were due to represent San Francisco Area at this month's National Convocation of Methodist Youth in Lafayette, Ind. The session closed a term as national president for John Corson of Berkeley Wesley Foundation.

Sierra Vista Church, Fresno, broke ground June 28 for an education unit. Participating were Bill Moore, building chairman; Pastor Donald H. Fado; Art Yager; District Superintendent Robert N. Boswell.

Robert M. Hooe Photo

This was the scene and a small part of the merchandise for the July relic sale of Soulsbyville Church to help build an education-fellowship hall on this site. Over $4,000 was netted as 2,000 persons came from near and far. Sales at the unique event included even this century-old building and over 30 gallons of ice tea.



L. Covello Photo

Carol Chappell of El Cerrito is studying for three-year missionary assignment in Mexico. Former Conference MYF officer, she will be a counselor for college girls.

Honors Given Methodists

Newspaper front pages recently credited Dr. R. Stephen White of University of California as a co-solver of the mysteries of the radiation belt around the earth. He is an active member of the stewardship and finance commission and of the official board at Walnut Creek Church.

Dr. White and his partner at the radiation laboratory in Livermore photographed the belt from the nose cone of a rocket and determined the intensity and source of the radiation.

Other honors include:

"Miss San Francisco" of 1959 is Sherrill Ann Smith, Temple Church, San Francisco.

Sydney Dutton, MYF'er, Calvary Church, San Francisco, won the American Legion citizenship award. Another Calvary MYF member, Betty Lou Wells, received the California Scholastic Federation award.

Robert C. Rhoades of Woodland gained the Eagle rank in Boy Scouting.

Named to civic posts: Homer K. Anderson, Santa Clara, to city-planning commission, and Sherman Kishi, Grace Church, Livingston, chairman of Livingston elementary school trustees.

Representatives to American Legion Boys State: Richard Nunes of Trinity Church, Chico, and Don Hamaguchi of Grace Church, Livingston.

Girls state delegates included June Lee Busching of First Church, Reno.

Good Record Despite Snow

For nearly two years, only deep snows have prevented an every-Sunday record for a Sunday school at Mineral, on the edge of Lassen National Park. It is sponsored by Chester Community Methodist Church.

The school, operated on a community basis, was begun and continued by Mrs. Marion Myers, whose husband is with the park service.

Aid in the program, as well as church services, has been provided this summer by George Carter of Temple Church, San Francisco, with the National Parks Ministry.

The classes have helped a needy Indian family and sent clothing to children in Mexico.

Bequest for Scholarships

A $5,000 bequest through Kingsburg Church has been designated for scholarships at the Christian Training Center in Alajuela, Costa Rica, according to the Rev. William B. Johnson, pastor.

The fund came from the late Mrs. Peter G. Lawson, a member since 1951. A piano teacher, she also left money for a chapel organ fund.

The scholarship grant is known as the Winifred Lawson Memorial Scholarship Fund of Kingsburg Church, to be used for men or women training for full-time Christian service.

Fred English Ph

Kent Kepler of Nebraska, and Diane Kennedy of San Jose take mission trainin

Becomes Mission Teacher

Mrs. Florence Bryant of First Church, San Jose, retired from one career, is spending the coming year as teacher of English literature at Colegio Maria Alvarado in Lima, Peru. The school is sponsored by the WSCS.

Formerly teacher of English at San Jose State College, Mrs. Bryant has been honored as the city's "woman of the year" for her civic work in human relations.

Send Gifts to Japan

Two California churches have made and sent special gifts to churches in Japan where their pastors did missionary work last summer.

Third to sixth grade boys and girls of the Crusader Choir at First Church, Fresno, drew pictures and wrote stories about life in Fresno for people in the Aboshi Church. This follows the idea of the Kamishibai or Japanese story-teller's box.

Men and women of San Leandro Church built an altar, its brass furnishings, a pulpit and kneeling cushion for the church at Narimatsu.

COP Awards Announced

Methodists came in for much recognition as the year closed at College of the Pacific, including:

Bishop's Award (from Bishop and Mrs. Tippett) for outstanding pre-seminary student—Calvin Maas of Lodi, who has gone to Japan as a short-term missionary.

Conference Board of Education award for outstanding student majoring in Christian education—Carol Chappell of El Cerrito, who will be a short-term missionary in Mexico. (See picture, page A-3.)

Dr. Samuel Meyer of Central Church, Stockton, named by students as outstanding faculty member.

Monroe Hess gained the "alumni service" award. He and Mrs. Hess are high-school counselors at Cambrian Park.

Study to Be Missionaries

Two June graduates of Stanford Un versity and of its Wesley Foundation a preparing for short-term missionary a signments.

Diane Kennedy, member of Willo Glen Church, San Jose, and the pa year's Foundation president at Palo Alt will be assigned to Crandon Institut Montevideo, Uruguay, as an Engli teacher and girls' counselor. She r ceived a degree in English, with di tinction. Her home church and Firs Palo Alto will be sharing in her suppo over her three-year service. She is t daughter of Mr. and Mrs. G. Edwa Kennedy.

Kent Keppler, a member from B Springs, Nebr., has been active in We ley Foundation and on its council f two years, as well as on the camp Council on Religious Affairs. He is be assigned for two years as a you worker in a youth center somewhe in the United States. The WSCS of Firs Palo Alto is aiding with his support.

Marielle Tsukamoto of Florin nam outstanding senior coed. She was su ceeded as president of Associated Wom Students by Gaylene Nichols of Woo land.

James Alexander of Stockton, who w enter Boston University School of Th ology in the fall, was one of the tw top students academically.

Ends Long Church Career

Mr. Leo Gessell, administrator f First Church, Modesto, for four yea has retired permanently after a career 43 years in YMCA, church, and relat work.

Mr. and Mrs. Gessell now are traveli in the East prior to returning to th home in Modesto.

He is a member of the Californ Nevada Conference Commission World Service and Finance.

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

LAST MONTH's printing order: 1,020,000 copies. That's TOGETHER's all-time high!

And the big, 128-page November issue, marking the 175th anniversary of Methodism in America, will reach a circulation of 1,250,000. Many churches (more than 4,000 so far) already have ordered extra copies. "We are ordering enough for the next five years," one church leader wrote, "for we plan to give a copy to each new member as an introduction to Methodism."

Bernard Baruch, South Carolina-born son of a Confederate Army surgeon, is a country boy who went to the big city. To seven presidents, he has been a trusted counselor; international figures regularly seek his advice. Now, here is your invitation to meet this 89-year-old sage. You'll find him waiting on page 14.

We're still hearing praises for *Always in Summer*—the poem-picture which appeared on page 79 of the July issue. Somehow, it captured the elusive spirit of a day when the pace is slow and the world at ease.

One reader was Bert Vincent, veteran *Strolling* columnist of *The Knoxville News-Sentinel.* So he strolled over to talk with the author of the poem, **Miss Jane Merchant,** whose name is on four books and who has sold some 1,500 poems to national magazines.

But Vincent couldn't talk with her. Jane Merchant is deaf. She has never walked. She views life from an invalid's bed. But beauty floods through a window, over eye to the world.

"Methodist Church pastors this morning should call the attention of their congregations to the current issue of TOGETHER," Vincent wrote. "And if these preachers would tell the life story of the writer . . . they would have a good sermon. A good sermon in any church."

Vincent closed with one of her poems:

Full half a hundred times I've sobbed, "I can't go on, I can't go on . . ." And, yet, full half a hundred times I've hushed my sobs, and gone.
My answer, if you ask me, may seem presumptuously odd. . . . But I think what kept me keeping on . . . was God.

Our cover this month makes us think of a favorite Psalm—the 23rd. The scene isn't biblical, however. It's from our own American West.

—YOUR EDITORS

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Letters

Report from Tranquillity . . .

GREGORY I. YASINITSKY, *Pastor*
Tranquillity, Calif.

Don't be surprised to hear that *How to Plan a Wedding* [June, 1959, page 62] is shocking. First, we do not believe this kind of wedding is possible in church. Second, we would even more regret its publicity. One student, after reading this article, asked: "Do they let them also go on an experimental honeymoon?"

That's enough to know the reaction.

Hymns for Him and Her

MRS. RICHARD MAZON
San Francisco, Calif.

More Hymns at Weddings [June, 1959, page 70] interested me. My husband and I were married in a church ceremony we planned together. The organ prelude and organ postlude were churchly music. Our hymns were from *The Methodist Hymnal*. We chose *Holy, Holy, Holy* for our processional. *In Christ There Is No East or West* was our hymn of preparation because it seemed to have been written just for us—my husband is a second-generation Filipino and I have European ancestors. And we chose *Joyful, Joyful, We Adore Thee* as our recessional because we knew that's the way we'd feel.

We recommend this type service to anyone who wants a sense of real participation. We still feel it was worth it!

The Welcomed Visitor . . .

DONALD L. CARVER, *Pastor*
Fredericksburg, Iowa

May I add my congratulations and deepest thank you for the masterful evangelism TOGETHER is continuing to do. The congratulations are for beginning and continuing this fine magazine; the thank you for the marvelous assistance you are giving my church as you call upon my people in their homes. I may neglect my calling at times, but I always know you have made your monthly call with such rewarding effect.

Do You See It, Too?

MRS. L. C. BURNHAM
Elmira, N.Y.

Thanks for the lovely portrait of John Wesley [June, 1959, page 3]. What a marked resemblance there is to Billy Graham!

Mrs. Burnham is the only reader so far who caught Wesley and Graham as

look-alikes. Not only do they resemble each other physically, but in evangelistic fervor.—EDS.

Waiting at Church! Why Not?

MRS. JANE WALKER
Memphis, Tenn.

In reference to *Should Church Doors Be Kept Unlocked?* [July, 1959, page 33]: I was disappointed in one church near a hospital and a bus stop, that felt it couldn't leave its doors unlocked because people were using it as a sanctuary. My dictionary defines "sanctuary" as a place of refuge. I any church needs to be open at all times

MAKE THE MOST of these lazy, late-summer days by aiming your camera at scenes and situations that will turn the lines of a poem into pictures. Three times in the past TOGETHER's readers have helped us create exciting color pictorials by sharing their color transparencies. Now we're counting on you to supply photos for a fourth, based on the beautiful poem below attributed to Ralph Waldo Emerson. Put your imagination—and your camera—to work!

Calling Color Photographers

Send us up to 10 transparencies (not prints or Kodacolor negatives). We'll pay $25 for each 35-mm. slide used, $35 for larger sizes. Reproduction rights and original transparencies will become the property of TOGETHER (duplicates will be supplied for your own file). Enclose stamps for return postage. We'll use all reasonable care in handling your transparencies, and all we don't select will be returned.

Transparencies must be received by February 10, 1960. But don't wait! Send your slides early to PHOTO EDITOR, TOGETHER, 740 N. RUSH ST., CHICAGO 11, ILL.

FATHER IN HEAVEN,
WE THANK THEE

For flowers that bloom about our fee
For tender grass, so fresh and sweet
For song of bird and hum of bee
For all things fair we hear or see—
Father in heaven, we thank thee

For blue of stream, for blue of sky
For pleasant shade of branches high
For fragrant air and cooling breeze
For beauty of the blowing trees—
Father in heaven, we thank thee

For mother love, for father care,
For brothers strong and sisters fair
For love at home and school each da
For guidance lest we go astray—
Father in heaven, we thank thee

For thy dear, everlasting arms
That bear us o'er all ills and harms
For blessed words of long ago
That help us now thy will to know—
Father in heaven, we thank thee

"Because I was always weary, my doctor started me on Postum!"

"**Some days** you hardly seem to get up before you're tired out. Well, when I found that happening to me day after day —when I kept on sleeping poorly night after night, something had to done.

"So I went to the doctor. He told me that my trouble might be 'too much coffee.' Seems some people can't always take all the caffein in coffee. He suggested I try drinking Postum because Postum doesn't have a speck of caffein in it . . . can't irritate nerves or keep you awake at night.

"I tried Postum—what did I have to lose? I slept better at night, felt livelier all day and enjoyed Postum's flavor. Why don't you try Instant Postum, too? You'll like it!"

Postum is 100% coffee-free

A product of General Foods

Expert cook enjoys camping and fishing trips with family

Alaska Cook Wins Top Award

There's an old tradition in our new 49th state—cooking contests! And one of last year's winners is Mrs. James Dixon of College, Alaska. She won 15 ribbons and a silver tray at the Tanana Valley Fair. No wonder her husband and son Michael are so proud of her!

Mrs. Dixon thinks it best to rely on proven ingredients, and always uses Fleischmann's Active Dry Yeast. "It rises in record time," she says. "I depend on it for wonderful results."

And now that school time's here you'll be using Fleischmann's Dry Yeast even more—in yeast treats for lunch boxes and snacks. So get Fleischmann's Active Dry Yeast and keep a supply handy on your shelf. And try the easy new yeast and biscuit mix recipes! You'll find them on the Fleischmann's package.

Another Fine Product of Standard Brands Inc.

How much money does your group want to raise!

☐ $200 ☐ $600 ☐ $2,000
☐ $350 ☐ $1,000 ☐ $____

Here's how Stuckey's "Sweet Set-Up" enables you to net hundreds of quick dollars with minimum time and effort

No advance cash needed. You can't get caught with overstock. With this *new plan* you cannot fail.

Groups as far as Hawaii and Alaska have had resounding successes with Sales of Stuckey's Pecan Candies. Men's clubs doubling their goal common. Midwest women's group over $6,000.

Easy, pleasant. Everyone loves and will buy good candy. Choice of varieties, beautiful boxes. Sell readily for $1 or more with generous profit to you.

Free "Sweet Set-Up" kit gives you proved plan. Works any time of year. Learn how to exceed your goal. Get free candy samples. Mail valuable coupon now.

Stuckey's® Community Projects Dept. Eastman, Ga.

TO-9/59

At no obligation send all details of your "Sweet Set-Up" Fund Raising Plan, and free candy samples. We wish to raise amount checked.

☐ $200
☐ $350
☐ $600
☐ $1,000
☐ $2,000
☐ $____

Name_____

Address_____

City_____ State_____

Name of group_____ No. members_____

it is one near a hospital. Littered stre can be cleaned with a minimum of ef fort, but souls require a little mor care.

Have Pencil, Would Use It

GEORGE M. FOLSOM, *Pastor*
South Glens Falls, N.Y.

I wish to protest the paraphrasing of a killer's slogan: "Have Lock, Neve Use It" [see *Should Church Doors Be Kept Unlocked?*]. Is it not bad enough to see that slogan, "Have Gun, Will Travel," several times a day on TV without having it thrown at us again in our Methodist family magazine?

She Works Her Way . . .

LYNNE EIKENBARY
Mount Union College
Alliance, Ohio

I have an answer to the first question in *Teens Together* [July, 1959, page 47] T. E. asked if it was true that college students held jobs. My reply is that it *is* true. I have had a Methodist scholarship for two years, but also worked 21 hours a week last year, in the library, as dorm receptionist, and part time switchboard operator.

I'm writing this to encourage future coeds. You *can* work and study.

'Dislocation' Brings Rewards

MRS. MABEL CAMPBELL
Denison, Tex.

What to Do With Aging Parents [July, 1959, page 14], said, "The Bible orders us to honor our parents, but it does not order us to dislocate our own lives in the process."

Honoring our parents means to love them, and the Bible says to "love one another as Christ hath loved us." He loved us to the extent that he gave his life for us. Our parents have sacrificed for us because they loved us, and as appreciative children we should love them to the extent that we are willing to "dislocate" ourselves for them. I have done it. I lost financially, but money cannot take the place of my satisfaction in knowing that I have done all I could.

Coffee and Tears Not Enough

MRS. CHARLES BACHMAN
Pulaski, Iowa

Three cheers for *What to Do With Aging Parents*. I'm in that category and understand the situation.

My children, missionaries in Africa and their children spent one year on their furlough with me, their children attending school in this little country town. Upon their return to their field of labor, I almost gave up. For awhile I lived on sandwiches, coffee, and tears.

Not wanting to pity myself, I thought of other lonely widows and decided to visit one. When I got there, she me

e at the door with tears in her eyes. Come in," she exclaimed, "you are a fesaver. I'm so lonesome I could die." Ve shared our sorrows and counted ur blessings together, and as I walked ack home through dark alleys and ain-wet paths I thought how good it as to be able to cheer someone else.

udden Death Too Raw, Brutal

JUDITH A. CLARK
Richmond, Ky.

And Sudden Death [June, 1959, page 4] was a raw and brutal thing. My rother was killed less than two months go. He was driving within the speed mit and lost control of the car. How an Mr. Furnas write an article on eath unless he himself had experienced he sense of loss?

I'm 15, but I know the effects of udden death.

rayer for Man at Wheel

MARGARET OTT
Denton, Mont.

In your magazine I saw a prayer for afe driving [*Letters*, July, 1959, page]. For a long time I have made it a ractice to say this prayer before start- ng any drive:

"Dear Lord—Help me to drive in such way as not to be a hazard, a hardship, r a danger to anyone else or to my- elf. If it be thy will, may this trip be ompletely uneventful—without acci- lent, without incident, or prolonged lelay."

elling Bores These MYFers

KAY ROBBINS
Cannelton, W.Va.

I am 16 and president of the Charlton Heights MYF. It is necessary that I have a few money-making ideas up my sleeve to carry out my projects. But have run out of ideas.

Other presidents have had us go from door to door selling things. When peo- le see us coming they run for their ocketbooks. All of us are tired of this. We have always done well on bake sales, too, but we are tired of baking something every other time we turn around.

Last month we had a car wash, but because the MYF is small we made $10.

Do any readers have ideas for us?

Methodist Men Aid Parolees

G. D. HUGHES, *Parole Officer*
Board of Probation and Parole
Jefferson City, Mo.

I would like to compliment you on *Shall We Tell Our Children We're Ex-Convicts?* [June, 1959, page 28]. I hope to see more along the same lines in the future.

Here is certainly an area where the public needs to be more informed. While working as associate lay leader in the

The Prophet Motive

The "Prophet Motive" is the fixed star by which the Fund has steered its course. Dominated by this idea for 200 years, the Fund begins its third century, confident in the soundness of such a program. "What is good for the prophet, is good for the Fund"—this is the way this distinguished institution has thought.

Marvelous to relate this motive has worked. Far from suffering by its idealism, the Fund's financial stability, always impressive, is more firmly established than ever.

All profits go to the prophets. The clergyman has shared regularly in the Fund's wealth. No claim has ever been disputed in all its history.

Any prophet can enjoy the profits by applying to:

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
Alexander Mackie, *President*

14 Branches—Coast to Coast—Texas to Ontario

DOES YOUR ORGANIZATION NEED MONEY?

Order today from Ted Tichy

Earn it easily and pleasantly. These are the genuine one and only Pennsylvania Dutch Butter Mints, made from the purest, highest quality ingredients. They melt in your mouth.

☐ Please ship 1 Gross (144 tins)
Wholesale cost (Freight Paid) . . . $100.80
Remit in 30 days—Sell for (each) . . . $1.00
YOUR PROFIT $43.20

Please specify name of organization and officer who will be responsible for payment.

☐ Send catalogue listing other candies.

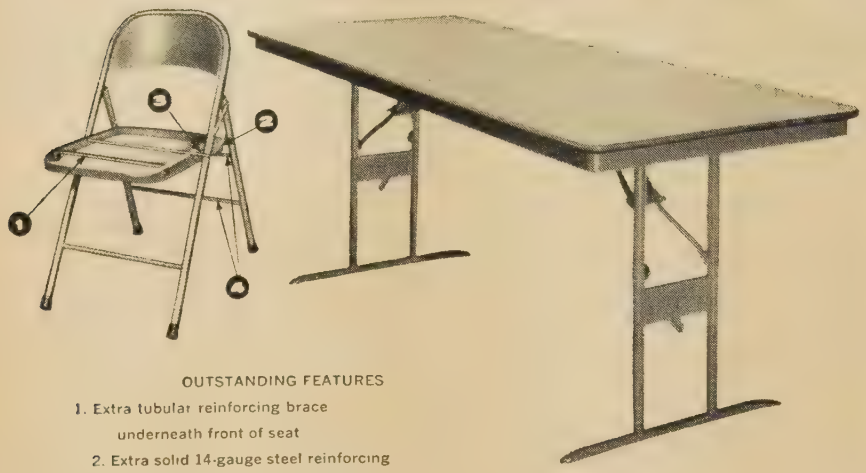
PENNSYLVANIA DUTCH CANDIES Mount Holly Springs, Pa.

ONE STANDS OUT

Three re-inforcement features of Virco "can't-tip" folding chairs could be omitted and the chairs would **look** the same. Because we continue to include them our chairs are establishing new records in use periods. The plywood solid core of our heavy duty banquet tables could be omitted and the tables would **look** the same. We could substitute other, less costly semi-solid materials. But we do specify the solid core. This persistence in quality manufacture has contributed mightily to the fact:

VIRCO STANDS OUT Write for your free copy of Virco's public seating catalog and price list today! Virco Manufacturing Corp., P. O. Box 44846, Station H, Los Angeles, Calif.

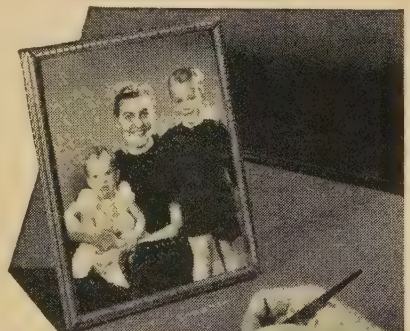
VIRCO



OUTSTANDING FEATURES

1. Extra tubular reinforcing brace underneath front of seat
2. Extra solid 14-gauge steel reinforcing plates on both sides of seat
3. Extra steel tubular reinforcement inside front legs at seat pivoting point
4. Two electrically welded and brazed tubular steel cross braces between rear legs

Will Done is Well Done



Is YOUR WILL done? Have you made it? Did you remember to leave something to God?

No job is well done until it is all done. The aim of every Christian is faithful stewardship. At the end this will earn the reward, "Well done, thou good and faithful servant: enter thou into the joy of thy lord."

Helpful Booklet FREE

Send for our helpful booklet giving you the words you want to make your bequest legal. After you have provided for your loved ones, you can insure your Christian stewardship to the end. Where there is a Will there is a way. Consider making a bequest to the Division of World Missions with the stipulation that an annuity agreement be issued to loved ones so as to provide them with an income as long as they live and at the same time relieve them of the problems and worries of managing an estate.

Missions must go forward because it is the Lord's command. What peace and satisfaction it gives you to know that by including God in your Will, you are doing His will.

Mail coupon for FREE booklet.

THE METHODIST CHURCH The Division of World Missions
150 Fifth Ave., New York 11, N. Y. **TG9-32-9**

Attention of the Treasurer
Gentlemen:
Please send me booklet "Well Done" giving information on wills and forms of bequests.

Name _____

Address _____

City _____ *Zone* _____ *State* _____

St. Louis Conference, I have been trying to promote the placement of parolees through the Methodist Men's Club. This would be a worth-while project in which they could see definite results.

These Pansies Are 'Muggers'

C. V. TENCH
Vancouver, B.C.

Here is a picture I'd like to share with other readers who enjoy photos of flowers, such as shown in *The Mission Rose* [July, 1959, page 2].

He "could almost hear the giggles."

I captured this cheerful assemblage of elfish pansy faces in our garden. As I snapped the shutter, I could almost hear the giggles of a jostling children's chorus all decked out for the annual operetta. Happily, all members of the cast "mugged" just as the shutter clicked.

Anglicans Get No Aid

MARTIN GRIFFITHS
Kissimmee, Fla.

As an English visitor, I enjoyed reading *British Methodism Is Different* [July, 1959, page 24]. I should, however correct an impression that may be widespread:

The Church of England, although the established church of the land, receives no state finance, and its clergy are paid by money from collections and investments. The only exceptions are church schools, which receive 75 per cent state grant, but so do all voluntary schools of other religious denominations.

Our 'God-Given Wonders'

MRS. GRACE WHITE NEWBY
Greencastle, Ind.

TOGETHER gets better and more colorful with each issue. Particularly *My Country 'tis of Thee* [July, 1959, page 36] carried out to the ultimate truth and beauty. We who do not get around much need this fine reminder lest we forget the God-given wonders to be found here. And these are only a part of the blessings of our native land.

Together / NEWSLETTER

INDEPENDENCE: SLOW IT DOWN? The Methodist Conference of Great Britain has asked the govenment to delay independence for the Federation of Rhodesia and Nyasaland until "it gains the confidence" of a majority of its inhabitants. It also has called on the Federation to declare its intention to treat all residents without discrimination.

PLEDGE $2 MILLION. Women of the nine-state Southeastern Jurisdiction have pledged a record $2,047,200 for missionary work in 34 countries next year. The total exceeds last year's pledge by $67,000.

RED GLAMOUR TARNISHING. Dr. E. Stanley Jones, veteran missionary-evangelist, says Communism is becoming less appealing as a "gospel of liberation" to Asians. "Now a big question is being raised," he explains. "The old is dead, the new has not been born, and the Far East faces emptiness."

NO SLUMP IN BUILDING BOOM. U.S. church construction reached $427 million in the first half of 1959, the Department of Commerce reports, exceeding the same period of '58 by 10 per cent.

WANTS RETURN OF ALIEN PROPERTY. Bishop Wilbur E. Hammaker (retired) has asked Congress to return nearly $500 million in German and Japanese property in the U.S. seized in World War II.

MINISTERIAL PLEDGE. Theologians, 150 of them from Methodism's 12 seminaries, met in Nashville recently and committed themselves and their schools to train ministers "who will combine intellectual fitness with spiritual maturity and relate the timeless Gospel to the needs of our time."

CLAMP DOWN ON LIQUOR ADS. The newly created Oklahoma State Beverage Control Board has ruled out: 1) billboard advertising of alcoholic beverages within 300 feet of churches or schools; 2) ads featuring children or family scenes, or referring to schools, colleges, or universities; 3) advertising by radio, TV, or movies except for beer.

OLD PROBLEMS, NEW LOOK. Delegates to the Conference on Christian Education in Cincinnati November 3-8 will discuss the job of relating to the demands of a new age the problems of reaching the unchurched, Christian leadership, social issues, Bible use, and living of one's faith.

(More church news on page 66)

ARE YOU A "Mary" OR A "Martha?"

It really doesn't matter whether you are the active type . . . or more the silent server . . . in your church work, here is a way to

RAISE MONEY FOR YOUR GROUP

Base your fund raising project on a proven product. Thousands of churches have raised millions of dollars selling Keepsake Souvenir Plates, proving them the ideal way to finance **your** work, too.

Only World Wide Art Studios offers you such a large variety of styles to choose from . . . all decorated by our exclusive Cerama-Etch method, so that the decoration will **never** come off. World Wide's fine artists guarantee a design to your complete satisfaction, and you can order as few as 100 plates to get started.

And, only World Wide Art Studios offers you a detailed, **pre-tested** selling plan that virtually guarantees the success of your project. So don't delay . . . write today . . . for complete details that can mean so much to you and your group. No obligation . . . ever.

HOW TO SELL

WORLD WIDE *Art Studios*

P. O. Box 959, Covington, Tenn.

SPECIAL CHRISTMAS OFFER

If you order before September 30, we will guarantee shipment in time for Christmas sales, and you will not be billed until January 10th, 1960.

a report to thoughtful laymen...

Can your Minister's Children Go to College?

SEVEN OUT OF TEN MINISTERS state that sending their children to college is now or will be a financial problem, according to a national survey.

When the average minister's yearly income of $4,432 is compared with the average yearly college cost for one student, the magnitude of the problem quickly becomes apparent. It now costs an average of $1,500 to send one child to a public college or university for one year—or $2,000 for a private school.

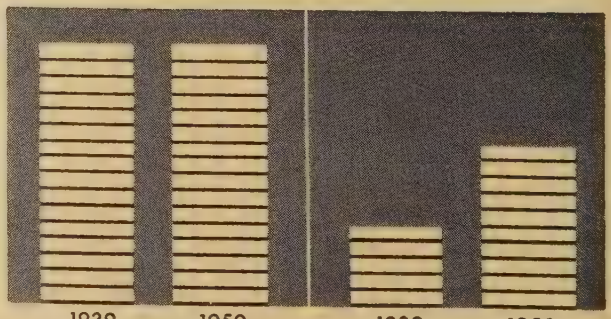
Consider the problem from the viewpoint of income. A steady inflation in cost of living in the last 20 years has neutralized the salary increases of ministers. In 1939 a boy or girl could attend a public college or university for one year at a cost of only $747—or a private school for $1,023. But now, with little or no rise in buying power, and with a higher standard of living to maintain, a minister must face an approximate 100% increase in college costs. And where will it stop?

Naturally, there are solutions such as scholarships, loans and even part-time work for the student. Statistics show that 41% of student support is provided by their families, 29% is from earlier student savings, 17% is from current student earnings and 13% is from scholarships, loans and other miscellaneous sources. According to these figures, families are the best of many sources of student revenue. And even using all the outside help they can get, ministers' children are entitled to help from home, too.

One solution to help your minister in financing his children's college education lies in his present salary. Is it large enough for your minister to prepare for the future? For guiding the spiritual destiny of so many other children, surely his own should be assured a proper education for this age we live in.

The solution lies in the hands of thoughtful laymen like you.

Reprints of this public service message for distribution to your Trustees and Board Members are available on request.



Comparisons of the average increase in ministers' buying power and the rise in college costs since 1939.

Ministers Life
AND CASUALTY UNION
SINCE 1900
15451 Ministers Life Building
Minneapolis 16, Minnesota

"Can we find the courage to meet the demands of our day?"

WITNESSES to the End of the Earth

By MRS. J. FOUNT TILLMAN

President, Woman's Division of Christian Service

I SPENT THREE YEARS as a missionary in China; more recently I have visited missions in Africa. Now I say with Albert Schweitzer, "Pardon me for talking about Africa, but one's mouth is full of what one is drowned in." Nowhere are the startling changes of revolution more evident than in Africa, the place that we of the "enlightened" world not long ago called the Dark Continent.

Cities are springing up overnight. Concrete runways cover what were until recently grassy fields. And to these peoples, now wakening so vibrantly to new life, Radio Peiping brings day-by-day coverage of world events, Communist version. There, in the new Africa, challenging questions are being raised—and Christian witness is being openly challenged.

You visit the great industrial city of Kolwezi in the southern Congo, where a corps of preachers, teachers, and social workers could work ceaselessly. And what do you find? One missionary couple! Elsewhere, you see missionaries literally breaking under the loads they are attempting to shoulder. When an African leader asks, "With all the Christians in your country, why can't more come to help us?" what do you answer?

I saw one African chief sobbing in penitent prayer because he had failed in his efforts to convert a witch doctor of his tribe to Christianity before she died. Is our passion for souls that great?

The answer to the needs of our world lies in just one thing: Christian witnessing to the power of God's love. If Christians everywhere really possessed that conviction, we could truly become witnesses to the end of the earth.

Never before have we had such amazing facilities for communicating with men and women in all lands. And never before has so much depended upon our ability—and our willingness—to use these facilities wisely. Witnessing requires understanding—of ourselves, of our message, and of those with whom we want to communicate.

When the early disciples proclaimed, "The kingdom of God is at hand!" their conviction echoed in the urgency of their preaching. They did not know what a day might bring. But neither do we!

A few years ago satellites meant little to us; today these artificial moons are such household words that even two cats in my home are named Sputnik and Explorer. With such rapid advances all around us, the need for Christians to be gripped by a sense of urgency in spreading the Gospel is far greater today than ever before.

Too many of us are afraid to face facts, much less to preach them. We have not fully assessed the effects of the revolutionary forces whirling across the world and through our own communities. Peoples are moving. Even in our own country, families do not stay put. Young people no longer remain in their home towns, counties, or even states. They scatter to other parts of the country, many even to foreign lands. Will they know how to get along with others of varied nationalities, faiths, races, and classes? And even if they do, what sort of witness are they learning to give? Will it be truly a Christian witness?

What is our answer to the challenge confronting Christianity today in Africa and hundreds of other places around our globe? Can we find the courage to meet the demands of our day? Will we really become witnesses to the end of the earth? The opportunities are boundless—if we take advantage of them!

A man who has helped shape the world's destiny for generations, and who knows intimately the problems of the A-age, warns Americans:

There Are No Short Cuts

Says BERNARD M. BARUCH, *as told to Albin E. Johnson*

THE CRYING NEED of the world today is peace. Not peace by the sword, but a peace based upon reason and mutual understanding and a recognition of the facts of national and international life.

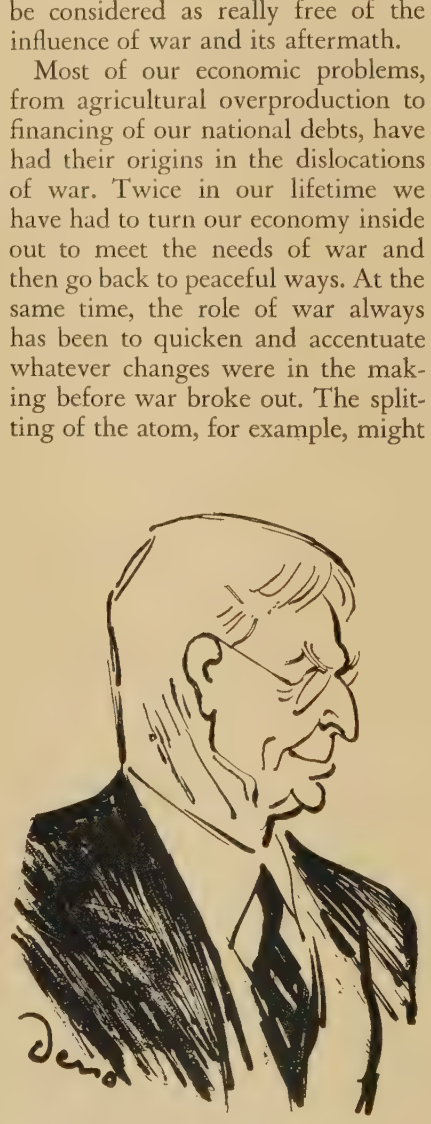
The first half of the 20th century, so rich in material benefits for mankind, has tragically been a period of moral stagnation. In our pursuit of physical betterment we have neglected spiritual needs. Instead of reason, brute force has ruled. Two devastating global wars and their aftermaths of depressions and dictatorships have threatened to destroy our civilization. And now the clouds of an atomic war hang heavy on the horizon.

I am not one of those who think that strife can be eliminated from man's character. Utopia is a dream. Competition and rivalry among individuals and even nations is healthy. Regional fist shakings and minor disagreements over frontiers or economic rights need not be tragic, any more than a fist fight on one corner of the bleachers at a baseball game need spread to the entire audience. Strife can be contained. But war has become global—and suicidal for all humanity—and there is but one alternative, an enduring and guaranteed peace.

When one thinks back over the many problems and the difficulties with which we have had to wrestle since World War I—from the Depression to World War II and now the Cold War—one is struck by the fact that most of them revolve around one crucial interrelationship, that of war and peace.

Since at least 1914 our country and the rest of the world has been either going into, or coming out of, war. We have persisted in thinking that the rules of peacetime economics and peacetime society should fit our needs. Yet there has hardly been a single year since 1914 which could be considered as really free of the influence of war and its aftermath.

Most of our economic problems, from agricultural overproduction to financing of our national debts, have had their origins in the dislocations of war. Twice in our lifetime we have had to turn our economy inside out to meet the needs of war and then go back to peaceful ways. At the same time, the role of war always has been to quicken and accentuate whatever changes were in the making before war broke out. The splitting of the atom, for example, might never have come about if we h not been driven by the fear th the enemy might achieve it fir The billions we are spendi in exploration of outer space a guided-missile development wou not be available even now were not for fear that a potential ener might get ahead of us in this fi and threaten our, and the fr world's, security.



"Bernie" Baruch, as caught by the pen of A. Derso, caricaturist of the great.

Unfortunately, in our gover mental skills we have never caug up with the forces and proble unloosed by the two world wa Whatever has been done, more h remained to be done. It has been if we were chasing a train which never seem able to catch.

It is the duty of every statesm and every person to examine th interrelationship between war a peace, to try to see the true natu of the crisis that confronts our wor come to a better understanding what is involved, and then to dra whatever lessons we can from o experiences.

We must look upon the cruc trial we now face as, in essence, a t of our abilities to govern ourselv We do not suffer from any lack material resources. The sheer pow for both constructive and destructi purposes, which man commands day, is unprecedented. What we la is the ability to control and dir this power and these vast producti resources.

The test of our ability to gove ourselves is threefold:

First—It is a test of values, of wh things we will give up to make oth things secure.

Second—It is a test of our reaso ing powers, of whether we have t

to Peace

wit to think our problems through to an effective solution.

Third—It is a test of self-discipline, or our ability to stand by our values and see our policies through, whatever the personal cost.

During my 89 years I have witnessed a whole succession of technological revolutions. But none of them has done away with the need for character in the individual or the ability to think. Talk of the need for discipline and of the need to think may sound like old-fashioned preaching. This tendency to shrug off these old truths is another part of what troubles our society. Many of us listen to these truths and nod our heads at their verity but do nothing to put them in practice. Since we do not think through what would be required to apply these old truths, they remain mere words.

Sadly, the dominant trends in our education seem to be operating to aggravate this neglect. Instead of teaching young people to think, too many of our schools asssume that their task is done if students are crammed with information. Curriculums have been enriched to cover every conceivable subject while discipline is frowned upon. The mere amassing of information has become a sign of being well educated.

But information can never serve as an effective substitute for thinking. Information without judgment and thought is of little value. To be able to exercise sound judgment one must keep the total picture in focus. What is needed is not familiarity with a specialized detail but the ability to see our varied problems as parts of one interrelated whole. Almost nothing in our world stands alone. Every-

Mr. Baruch, 89 last month and one of America's most distinguished elder statesmen, has served seven U.S. presidents as confidant and consultant. Both Mr. Baruch and Mr. Johnson worked with the UN Atomic Energy Commission, Mr. Baruch heading the U.S. delegation and Mr. Johnson serving as an adviser. This article is developed from conversations concerning Mr. Baruch's views expressed in the first volume of his memoirs, Baruch: My Own Story (*Henry Holt, $5*). *A second volume, dealing with his later life, is in preparation.*

thing tends to cut athwart of everything else.

All nations, governments, and peoples will agree that peace is imperative, that war is catastrophic, both for the victor and the vanquished. But it has taken the American public valuable time to learn that *there are no short cuts to peace.* The task of preventing World War III will engage us through our whole lives and the lives of our children. To reach viable agreements with other nations will take infinite patience, unremitting effort, and genuine understanding. I have had some experience in international negotiation, from the Versailles Treaty to our talks with the Russians over international control of atomic energy. Nations, like people, do not see or think or reason alike. Genuine understanding and accommodation to mutual needs remain the best bases for agreements between nations. Although this may seem like an obvious truth, the record since the end of World War II shows that we have not yet learned how to apply this truth in dealings with our allies. We have relied too heavily on the formal wording of treaties and have neglected to do what needs to be done to strengthen the structure of mutual interests which alone can support an enduring alliance.

ONE cannot buy the friendship of other nations. "Friends" acquired in such a way are quick to take offense over anything. Where there is a true basis of mutual interest, however, nations will make excuses for one another's failings and overlook one another's shortcomings. Along with common interest, scrupulous fairness should be observed in dealings with allies. The golden rule could be paraphrased and applied to alliances—ask nothing of others that you are not prepared to do yourself.

As for ourselves, with every action that is proposed we would do well to ask ourselves not only how much it can be expected to accomplish but what it cannot do. It is also important to make sure that our efforts are directed at the decisive core of the problem and not the disturbing side issues.

The more complex the difficulties we face, the more important it becomes to bear this in mind, for it is human nature to try to evade what we cannot cope with. People are prone, when confronted with the gravest crises, to resort to petty bickering, recriminations, and even mudslinging, which reflects what might be termed the "law of distraction." When men find themselves baffled and frustrated by some problem, they create some distraction to run after.

Mankind has always sought to substitute energy for reason, as if running faster will give one a better sense of direction. Periodically we should stop and ask ourselves if our efforts are focused on the crux of the problem—the things that must be settled if there is to be a manageable solution—or if we are expending our energies on side issues which cannot yield a decision no matter what their outcome.

This, of course is enormously important in the struggle for peace. In the making of peace I believe there are two issues which overshadow all others. Unless these two issues can be resolved no basis for enduring peace is possible.

One problem is that posed by a divided Germany and how it is to be reunited. As long as Germany remains cut in two, every nation must guard against the day in the future when an attempt may be made to reunite Germany by force.

The second and indispensable requirement for an enduring peace is a foolproof system of international inspection and control of all forms of nuclear energy, with punishment for any violation of the agreement. Once an agreement is reached, no veto should be permitted to nullify it.

The road to an international agreement on atomic energy, which we embarked on in 1946 when I submitted the U.S. proposals to the UN's Atomic Energy Commission at the historic session at Hunter College, has been, and will continue to be, a tough and thorny one. Some little progress has been made in areas which might be termed distractions. But every faltering step forward is a commendable one. Nations, like children, must learn to walk before they can be expected to run.

But if the threat of atomic war cannot be chained up, it is far better that we face it with wide-open eyes than that we be lulled into a false sense of security by some meaningless agreement. We must accustom ourselves to the world we live in until we can make it over into something better.

Yet we should never give up our search for some means of effective control. Always we should listen to, and study, the proposals that any nation may make. But we should not let either our profound desire for peace or our fears of another war blind us to the realities that must be faced up to if we are to preserve our freedoms and have a genuine peace that every nation in the world, including Soviet Russia, can enjoy.

TIME and again to persons who have sought my opinions, I have pointed out the cyclical succession of wars and peace, booms and busts, enslavement and freedom that have characterized human history. After each of these breakdowns there was always a rebuilding which lifted man to new heights of accomplishments—at least by material standards.

Today, however, we wonder whether our civilization could stand another cyclical breakdown. In place of the old averaging out of collapse and recovery, we yearn for some system of sustained progress. This, I believe, is the dominant yearning of our time.

To break free from this cycle of breakdown and build-up we must free ourselves of man's age-old tendency to swing from one extreme to another. We must seek out the course of disciplined reason that avoids both dumb submission and blind revolt.

I believe in reason, not because of the wisdom men have demonstrated in the past, but because it remains man's best tool for governing himself. It is not mere chance that whenever society is swept by some madness, reason falls as first victim.

Neither perfection nor utopia is within man's grasp. But if the frenzy of soaring hope can never be realized, we can also avoid the panic of plunging despair—if we learn to think our problems through, decide what it is we value most, and organize ourselves, both as individuals and as a nation, to see that first things come first.

A career woman asks, "For the children of working mothers, who is around to listen to their troubles or share their triumphs?"

MOTHERS, *Go Home!*

By ***CRYSTAL KATHLEEN JACKSON***

WOMEN may have to emancipate themselves again. They—especially young mothers—may need to demand the right to go home. Not because home is woman's only place, but because it is still our happy place and our relentless responsibility.

I say this earnestly, after 20 years as one of the independent career women who finally went back home. Once I joined the insistent voices demanding equal status. Now, along with many other career mothers of my acquaintance, I ponder the disturbing observation made by wise old Seneca.

"Do not ask," he cautioned, "for what you will wish you had not got."

We asked for marriage and a career; we got two consuming jobs instead of one. We dreamed of motherhood and a pay check; we added the headaches of

business to the heartaches at home. We have achieved recognition in most fields and brilliance in many. But we are losing our warmth while we steadily emasculate our men and spiritually cripple our children.

Still we long for strong, devoted husbands and manly sons, even as we weaken our men by making it unnecessary for them to be strong. They need not support or protect us. We hold a third of the nation's jobs and outnumber men as stockholders. Yet we feel hurt when our men show scant devotion, forgetting that men are most devoted to those who need them most.

We want our daughters to be cherished and secure. Yet they see us compete like men and they follow our example. Is it any wonder they fail to listen when we tell them, finally, that no man really cherishes his competitor?

In one recent week, the U.S. Census Bureau reported 22.7 million women competing in the nation's working force. Of these, 19.5 million were nonagricultural workers including clerks (6.2 million), and professionals and technicians (2.2 million).

Many of these working women are mothers of young children. This creates one of the most insidious, deceptive revolutions in history: absentee motherhood. They hold our ultimate survival in their hands. No nation has ever survived moral decay, and moral strength has never consistently come from anyplace but home.

Giving up the pleasure and security of extra money is risky. Really putting your life in a man's hands may seem foolhardy to a self-sufficient female. Worse, going home may seem the dullest of all possible fates. This is one of the great lies of our time, parroted by the sage in every office who smugly says, "You can't quit work. You'd never be satisfied at home again."

Rubbish! You can go home again —when you accept the fact that the need of your presence is considerably greater than any need for a new garment or a new car. Your rewards will bring you no acclaim. They will go unrecognized by unobserving friends, but they will be there, hidden within you and rich past all understanding.

This is no secondhand theory, spun from speculation or surveys. After working 20 consecutive years, I quit. Not because I was tired of working, not because I had it made financially, but only because the emotional climate in my home seemed to be bordering disaster. Quitting a satisfying, well-paid business was like that first high dive, when the only possible way to make it is to shut your eyes and jump.

I never knew joy until I went home. I had known the stimulation of competition, the security of generous checks. But never joy—the deep sense of rightness that comes from helping your child move from uneasiness to stability and assurance from seeing a man's faith in himself restored, and knowing you helped make that restoration possible.

Women know instinctively this is the end and all of living. Not many of us are really career women. Most of us meant to work only "until the baby came," and then "until the car is paid for," and then "until Joe gets that raise," and then too many of us are hooked. Without knowing why we become afraid to go home, to do without the safety of that extra check. We have swallowed the Big Lie.

We tell ourselves, "It isn't the amount of time a woman spends with her children, it's the quality of time." Other people who are supposed to know tell us that, too. "It is better for a mother to have three or four happy hours when she thoroughly enjoys association with her children," one national church leader blithely told a large audience.

This expert had never worked away from home since her marriage —and her own children are grown. I suggest that such counselors at least consult the women who have battled their recommended routine year after weary year. They would discover that the happy hours too often become the harried hours, because all we have left to bring to these appointed times are the emotional leftovers from a crowded day.

We have risen early and rushed about the business of getting to work. For the next eight hours we have given devotion to a job. After this and the hurried journey home, our physical and emotional inventories are bordering emptiness. But our day is not done. We reach home dulled, sometimes fretful, and still we must manage dinner, dishes, laundry, checking homework, and all the rest. Clashes occur during those so-called "happy hours" because parents are pushing to get things done and children are instinctively resisting.

The eight-hour job and the mechanics of living have become the "camel in the tent," crowding other values not out of mind but simply out of reach.

Of course, some sturdy youngsters develop self-reliance from this pattern. But how many others stumble along their aimless, unguided way

IF YOU DON'T SEE IT THIS WAY . . .

Don't sit there and silently sizzle! We know a lot more can be said on the subject. If you feel disposed to hold forth on the necessity of Mom's staying on the job . . . her right to exercise her own special talents . . . how the stimuli of the outside world may make her more interesting to herself and her family . . . or any other facet of this question, write us a letter of 300 words or less. If we get enough letters to make a good *Powwow*, we'll pay $25 for each one shared with readers.—*Eds.*

thout restrictions and with small owledge of authority? Even if they ver take the destructive way, how ny, all by themselves, can develop richness within them?

Companionship takes time; the ental climate that yields communi- ion with the young cannot be lered to arrive promptly at 5:15. matter how often it comes, the fidential moment is always a fresh d fragile marvel that has developed its own way, at its own speed.

MANY parents discovered the ngs they most need to know come ly when unsought and unasked. It during the chatty dishwashing ses- n, or some unhurried time of just ing, that the troubling question is ddenly asked or the reluctant little nfession made.

One conclusion reached from a ew York delinquency survey was at the disordered family is the eat source of evil. A more pub- ized national survey, however, utly maintains it found no link tween delinquency and the ab- ntee mother. Yet it also pointed out at better care for the children of orking mothers is an urgent need many communities!

If the absentee mother is unim- rtant, what is our objection to the mmunes of China, the frank pur- se of which is to destroy the family d its influences? Perhaps the Com- unists know that a mother can a prime source of richness for her ildren, a creator of attitudes, the ide who does or does not point out e other side of sorrow and injustice.

What happens to our children ppens to us, for we are all like at overwhelming painting in Italy: hind the Christ on the cross is e shadow of the Father, and the ils go through his hands, too. This the enduring reason why home still the happy place for women ith children not yet grown.

The empty house is one of the d products of this civilization. No- dy can live in a vacuum. When a ild needs someone, he will find meone, for better or worse. As the ildren of working mothers go from hool to Scouts to music lessons, ho is around to listen to their oubles, to share their triumphs? Who cares—and lets them know she cares? We can hire people to take care of their bodies; can we hire someone to love them?

If the house is empty, what are children to do? Is it good to brood alone? To get their directions from the indifferent? To find their own way along childhood's road when their one great need is for simple companionship?

Psychiatrists, doctors, social workers say no. And as a mother who worked far too long, I shout no. Current headlines are eloquent. Only a woman who has never had a call at the office from a weeping child can say, "Children aren't home, anyway. Why should the mother stay home?"

But understand me. Going home is not easy. Housework is not an adequate substitute for the stimulus of interesting work. And prepare yourself for momentary rebellions when the children will frankly prefer your former pay check to your restraining presence.

But it will be spiritual suicide to send your body home to do dishes while you feel unappreciated and dream of glamour.

Perhaps the most significant step you can take is to recognize that you have not retired from work, but have assumed what may be the sternest job you have yet tackled. Maintaining a nourishing atmosphere in your own home requires as much skill and self-discipline as any profession you left. Since it must be largely self-taught, it is also harder to learn. You may find yourself miserable at first, as many women are when they must suddenly manage their own time.

Learn to spend carefully this new fortune of time, for time becomes your good friend or your grave temptation. You must keep creatively busy, but avoid substituting one perpetual-motion existence for another. You will come to relish the occasional luxury of stillness and simply being, instead of doing. Select a pursuit that has meaning and depth for you and offers release for your creative needs. Follow it at your own convenient pace and *only at times when it does no violence to those who need you.* This pursuit can keep your spirit warm, perceptive, and in condition to do the bigger job you have come home to do. For your unspoken attitudes will be contagious.

There are other problems, not as small as they seem, which you should avoid. Taking a nap, for instance, may often appear more attractive than taking that piano lesson, but let me discourage extravagant napping. Dullness often rises with you—and dullness is defeat.

One thing more: the temptation to personal carelessness is great for women suddenly not required to appear well-groomed every morning. Avoid this sternly, for neat, becoming clothing will smooth your transition while preserving an essential sense of dignity. The profound reason for attractive clothing is not vanity, but how it makes you feel.

"But if I must do all that," some will object, "I may as well be getting paid!"

You will be paid. You came home to create an atmosphere of warmth and certainty, to nourish the spirits and stimulate the minds you are responsible for. Creating such climate requires all your powers. To go about dissolving quarrels, nurturing stability, and restoring confidence is appallingly strenuous. You may never be certain that today's success will last tomorrow. But if we believe our first value lies here, we must try.

We can begin wherever we are, with whatever we have, hoping that time and seasoning will develop the soul of iron, the heart of gold, and the patience of forever that efforts to nourish the human spirit seem to require.

YOUR pay may remain invisible, but it will be as real as the breath of life. You will find that turning despair into hope is heady business and watching a closed, brooding personality unfold is like assisting creation itself! It is an old story. We find our lives only when we lose them.

If some magician said, "Follow me. I will show you where to find strong, devoted husbands, how to mother manly sons and warm, feminine daughters," we would break our necks to get in line.

And he would lead us home again. For here is where most of us will find the splendid people we long for. To all those who glimpse these splendors, I can only reach out and invite, "Come and see."

Piled-up rear pews? Wise ushers avoid this predicament by luring parishioners forward with ingenious bait—a withheld program.

Sermon or screech? It's up to the usher, Sunday morning's Jack-of-all-trades.

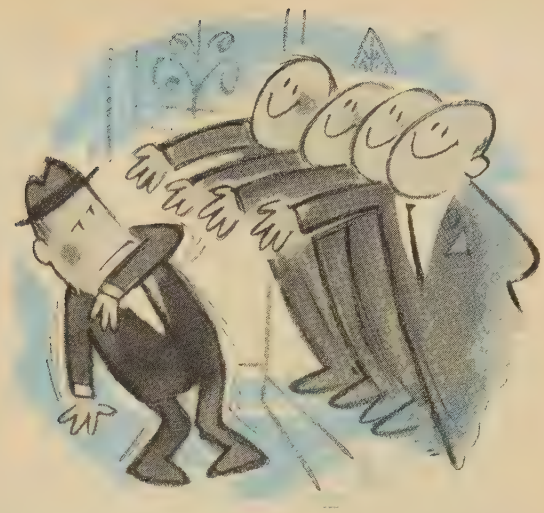
Church Usher

Tips for those who cop

with latecomers, wailing babie

—and ornery human nature

For late arrivals, side or rear pews are best.
Marching 'em down to the front makes for red faces.



Problem: Too many glad-handing ushers.
Solution: Fewer greeters, greater restraint.

The dictator type. Likes to command,
"Sit here!" Somehow, visitors tend not to return.

Sporty, yes? Trouble is ushers
aren't supposed to model vacation togs.

THERE'S MORE to being an usher than wearing a white carnation. No one wants to be dragged or prodded to a pew, have an usher lick his thumb to deal out programs, or dull one's senses with a combination of hoarse whispers, bright plaid vest, and pungent after-shave lotion.

If, occasionally, an usher slips into such faults, he can empty a church faster than a tone-deaf contralto. That's one reason Methodist layman Everett Hosman, a retired Omaha educator, has long been conducting a successful, nondenominational school for ushers, in which thousands have been trained.

In these cartoons, based on some of the "don'ts" Mr. Hosman finds most prevalent, you get an insight into the pitfalls of ushering. Of course, if *you* are an usher, *you* never fall into these booby traps! Do you?

Healthy competition is good—elsewhere.
Next time, seat Junior and party near a rear door.

4,700 stations—and millions of listeners—can't be wrong!

Religion on the Beam

Dr. Charles Ray Goff, pastor o the Chicago Temple, brings th Bible alive for thousands who hear The Methodist Men's Hour

By JAMES W. CARTY, JR.,
Religious News Editor, The Nashville Tennessean

A LONELY GI stationed overseas became involved in an affair with an English nurse. The result: one baby.

Eventually, the couple's ardor cooled. The soldier wanted to return to his wife. But he also wanted to bring his new son to live with them.

The wife wrestled vainly with her problem. Then one day on her radio she caught the voice of Dr. Ralph Sockman, minister of Christ Church, Methodist, New York City, whose appearance on the National Radio Pulpit for 31 years recently made him radio's longest continuing personality.

With characteristic power, Dr. Sockman was telling the listening millions how God's great redeeming love seeks out and wins back estranged mankind. Moved by the sermon, the wife wrote him and asked whether she should forgive her husband and take the child into her home. The minister advised her to go ahead and try it—and seek the resources of God in stabilizing the marriage. And his advice worked!

The success of this couple in rebuilding a family relationship through prayer, worship, and work is but one example of the practical results obtained by an increasing number of religious programs over nearly 4,700 U.S. radio and TV stations. Today many religious shows on the air are of great significance.

The Protestant Hour, for example, produced by an agency owned and operated by five denominations —Methodist (Southeastern Jurisdiction), Episcopalian, Lutheran, Presbyterian/U.S. (South), and the United Presbyterian Church in the USA. Educational institutions also assist in the series, which permits each of the denominations to produce its own programs for 10 consecutive weeks during the year. The next Methodist series is scheduled Aug. 16-Oct. 18 with Dr. Robert E. Goodrich, Jr., pastor of First Church, Dallas, Tex., as speaker.

Heard on 364 stations, the largest known continuous, sustaining-time religious radio-network program, the Protestant Hour has developed several ministers into national radio figures. The show draws up to 2,000 letters a week. Programs are produced by the Protestant Radio and Television Center, Inc., of Atlanta.

The recently chartered E. Stanley Jones Institute of Communicative Arts will be the Center's teaching laboratory. The Institute "will provide experiments in spiritual life in the communicative arts," according to Dr. James W. Sells, an organizer and vice-president of the Center and the executive responsible for the Methodist portion of the series.

The Methodist Men's Hour is aired by 419 radio stations in 44 states. This seven-year-old series is conducted by Dr. Charles Ray Goff, pastor of the Chicago Temple [see January, 1957, page 1]. The program is sponsored by the General Board of Lay Activities; its budget is met by the Highland Park Methodist Church of Dallas, Tex.

Dr. Goff strives, among other aims to bring the Bible alive for his listeners. Typically, a Logansport Ind., housewife recently wrote him that she had always found it hard to understand the Bible in the past "but your sermons really help clarify it for me"—an indication of how the program hits home to lay people.

The Upper Room has religious radio-TV family programs which utilize professional talent. Launched in 1946, it later retained Carlton Morse, of *One Man's Family* fame, as writer-producer. This year, TV-radio star Barbara Britton narrated its *Tell Me About the Bible,* beamed at children. The shows appear on 1,630 stations in the U.S. and 18 foreign nations in a year.

Talk Back, produced by the Methodist Television, Radio, and Film Commission (TRAFCO), is unique it requires community participation. Thirteen half-hour programs have been built around dramas involving unsolved problems sparked by anxieties, fears, and insecurity. Panel members from communities where the TV film is shown use the remaining 1 minutes of air time to discuss alternative solutions and challenge viewers to explore Christian teachings bearing on the problems. Now being filmed is a new ***Talk Back*** series covering the dignity, needs, tasks and help of man.

TRAFCO also produced ***The Way*** and ***The Pastor,*** with the former series appearing 363 times to date and the latter 385. ***The Way*** portray

ne Christian gospel of love as ex-ressed in forgiveness, service, sacri-ice, and social concern. ***The Pastor,*** ased on real-life situations, provides ounseling on problems every person aces—disappointment, anxiety, suf-ering, tragedy.

So far, these three shows—***Talk Back, The Way,*** and ***The Pastor***—ave reached a cumulative audience f 300 million viewers.

The National Radio Pulpit, a alf-hour program, is carried by 88 J.S. and Canadian stations. It is America's oldest radio program, eaching an estimated 550,000 isteners of all faiths or no faith—nd drawing 3,500 pieces of mail—ach week.

Just before Dr. Sockman left the air for the summer, minister-listeners requested 8,000 of his sermon book-ets. Among laymen, he helps develop new faith or rekindles that of laggards such as the once-indif-erent Texas physician who wrote that the program had won him back to his church. And a California listener, who tuned in at 7 a.m. while still in bed, wrote Dr. Sockman, "You have a vast prone congregation, but are doing your best to make us upright!" Through empathy, many listeners use the program to worship with distant loved ones. A Chicago daughter, for example, listens at the same time as her mother in St. Petersburg, Fla.

A Methodist, the late Frank C. Goodman, originated co-operative religious radio programing and gave it impetus. Today, too, Methodists continue to pioneer religious developments on the air waves. They are stressing variety in format, quality in script, and effectiveness in presentation. They realize that radio and TV, like newspapers and magazines, often outdraw the family Bible in the home. However, the growth of religious programs is complicated by two conflicts: one over the co-operation of churches in religious programing, and the second over the method of working together.

Some evangelical groups outside the National Council of Churches claim that stations favor programs channeled through the Council or ministerial associations in their local communities. The Council and many of the associations contend that station managers prefer this pattern because they have no religious basis for deciding which group should receive free time. Moreover, many associations follow the practice of the Nashville (Tenn.) Association of Churches and see that free program time goes to nonmembers, Protestant, Catholic, and Jewish alike.

The major dispute over the method of co-operation occurs within the Council's Broadcasting and Film Commission (BFC). It revolves around who will produce programs distributed through the BFC, which

represents more than 30 Protestant and Eastern Orthodox churches.

One faction feels all money should be pooled and an interdenominational agency should control selection, direction, and production. A second group feels denominations should produce their own programs and release them through the BFC. Both methods are used presently and should be continued, in the opinion of Dr. Harry C. Spencer, TRAFCO's general secretary.

"We believe denominations should produce their own distinctive shows and release them through BFC," Dr. Spencer explains. "TRAFCO does that. The programs have a denominational label, but are distributed as part of the BFC total program policy, so are acceptable as sustaining projects for stations."

Had there been one interdenominational program pool, Dr. Spencer contends, the committee probably would not have experimented by offering such a program as ***Talk Back.*** Yet the show's value is evidenced by such enthusiastic comments as that of Indianan Larry Beauchamp, WANE program manager, who called it "the highest-rated religious-oriented program ever telecast in Fort Wayne."

Methodists, incidentally, contribute more than one-third of the $149,320 which BFC receives from denominational groups. Special contributions for special projects raise $873,010.

OUT of the thousands of religious programs aired each year, a handful are generally considered first-rate. Aside from those already mentioned, some of the most popular offerings include:

The Lutheran Hour: One of the oldest and most influential radio programs. Sponsored by the Layman's League of the Lutheran Church (Missouri Synod) on an annual budget of $1.5 million, it is carried on 1,044 stations with nearly 1,300 broadcasts weekly in 115 nations. Each year it receives 650,000 letters.

The Catholic Hour: Built around leading minds and top choral groups of the Roman Catholic Church. It is carried on 116 stations, reaching an estimated 375,000 listeners each week.

The Message of Israel: Founded in 1934 by the late Rabbi Jonah B. Wise of Central Synagogue, New York City. It is carried on 200 stations and features talks by rabbis on social and spiritual problems. Most listeners are non-Jews.

Evangelists: Include major radio-TV drawing powers. Among these are Oral Roberts, a Pentecostal, and Billy Graham, a Southern Baptist. Roberts' programs, relayed by 300 radio and 120 TV stations, have reached an estimated 1 billion persons. Graham's ***Hour of Decision*** reaches 20 million persons via 900 stations around the world. Roberts gets several thousand letters each week; Graham, up to 25,000.

The Art of Living: A nation-wide inspirational program. It features Norman Vincent Peale and reaches 585,000 listeners via 72 stations.

What are the practical results of religious programs as a whole? On the credit side of the ledger, some listeners gain insights for solving personal problems; others, not reached by regular church evangelism, are won to Christ, and often backsliders or inactive members are reawakened to the need of their own salvation.

All-religious stations can operate successfully, too. Six months after Methodists and other Protestants started WCRF-FM in Cleveland, Ohio, John M. Rader, manager, reported it had been "wonderfully accepted."

But on the debit side, many people are irritated by the lack of variety, the often poor quality, and, on occasions, by the endless stream of religious programs. Most shows fall in one of four types: worship services, straight talk, drama, and news of church activities. Frequently on Sundays sermons by evangelistic groups follow one another in a steady torrent. In one test week, for instance, there were 353 religious radio programs on Los Angeles stations alone!

"The total religious picture in this country is rather deplorable," says Ben E. Wilbur, BFC's director of program operations. "At best, it is not representative of the major churches and their role in modern society." [See *Is Religion on TV a Flop?* February 1959, page 30.]

Religious programs, more often sponsored than sustaining, generally appear at less desirable hours. T some local churches buy time wi out studying the market they h to reach. This money is wasted. M received by BFC indicates that m listeners are faithful church memb who use the broadcasts to supplem their spiritual nurture. Yet m programs operate on the premise t they reach nonmembers—but, complicate the picture, use techniq that apply to church members.

"We," Wilbur points out, "m find new ways of interesting entertainment-oriented audience."

HOW? By integration of religio materials into popular secular p grams, perhaps; by more short-ti segments or parts of variety p grams, or by more interpretative ligious news broadcasts.

An example of the first was three-minute dramatic reading stage star Melvin Douglas duri observance of the Jewish New Ye Short programs are offered by *T Upper Room*. One, 2½ minutes lo features the daily meditation as fou in that devotional; another is a second ***Thought for the Day.***

Richard T. Sutcliffe of the Unit Lutheran Church in America is o commentator whose interpretati broadcasts are regarded as significa by many listeners. His 15-minu weekly program, ***Church Wor News,*** is carried by 60-plus statio in 21 states. His goal, he explai "is to create a climate favorable the good news of the Gospel."

Last April the Southern Bapti started ***Master Control,*** a new co cept in radio entertainment, as a ba for Christian inspiration in da living. This 30-minute program i cludes music, comments on ne features about persons and ideas, a brief but direct Gospel preachi And on 450 stations is another Bapt program, known simply as ***T Baptist Hour.***

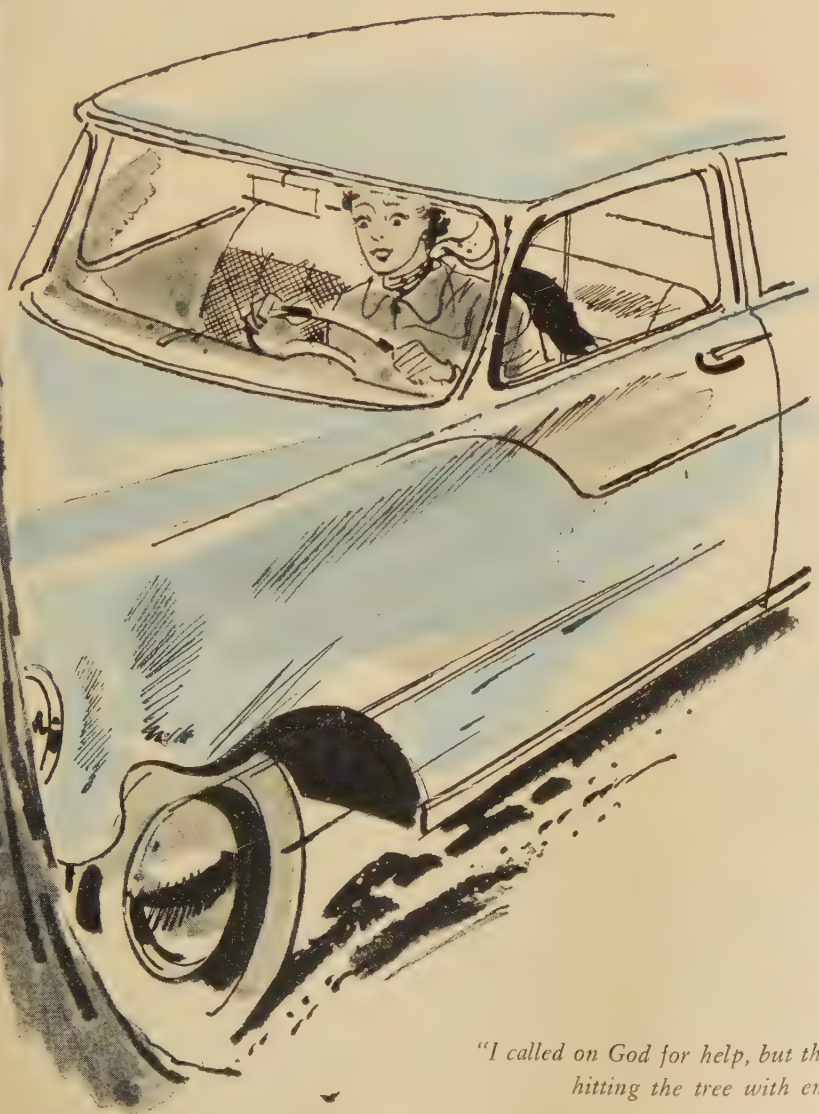
And what of the future? The is need, Dr. Spencer believes, great drama, music, ideas, and int views with leading laymen about t meaning of their faith.

"All programs," he feels, "shou represent the best we know theolo cally and also have evangelistic ze The right words and action c point millions to the Word of Go

Don't expect God to do things for you that you must do for yourself. He can't save you from a crash—not if you won't help.

Use Your Hand Brake!

By CONSTANCE FOSTER



RECENTLY I put my car into reverse and stepped on the gas, only to find myself without any power brakes. I backed up with a lurch, sideswiping another car. In that fraction of a second I found myself praying, but there was time for just the single word, "God."

The owner of the other car pulled it forward to release me so I could head back into the parking space and await help. This time I barely touched the accelerator, but my car shot out again—and again I was helpless without brakes.

A large tree loomed ahead. Once more I called on God for help, but that didn't save me from hitting the tree with enough force to crumple the front fender.

"Why didn't you use your hand brake?" a friend asked later. Truly, it was the first time such a thought had even occurred to me! Ever since I had bought the car I had depended solely on the efficient foot brake. Never relying on the emergency brake, I didn't think of it when I needed it.

How stupid, I asked myself, can a person get? Here I was begging God to do something for me that I could and should have done for myself!

I have been thinking seriously about the whole episode, and now realize a few truths about God and man that may be as helpful to you as they are to me. First, I get comfort from the thought that God *was* operative in the situation and that I did not call on him in vain. He protected me and others from serious injuries in spite of my stupid mistake.

But we live in a physical universe subject to certain inexorable laws which even God, having established

"I called on God for help, but that didn't save me from hitting the tree with enough force to crumple the front fender."

getting along Together

Every Sunday morning five-year-old Judy went to church with her mother. But Daddy never went.

One Palm Sunday as they were getting ready, she remarked, "Mommy, let's take Daddy to church with us today and surprise Jesus." Daddy went. Now, 15 years later, he still goes!

—Mrs. Stella Bogue, *Zion, Ill.*

At a meeting honoring Jerome Hines of the Metropolitan Opera he was asked, "What do you consider your greatest role?"

His face lit up as he quickly replied, "Singing for the Salvation Army and the Billy Graham New York Crusade." [See *Unusual Methodists,* May, 1957, page 28.]

"You do good not only with your voice," said one guest, "but you inspire others with your deep religious faith."

He smiled. "The latter is more important."

—H. B. Walters, *Los Angeles, Calif.*

When our dream fireplace was about to come true, we called a Mr. Wagner to do the work. But after going over our plans, he said, "You'd better call my son. He is much better because he is young and knows new methods."

Without knowing that his father had been called first, young Wagner then examined our ideas. "Before giving an estimate," he said, "I'd like to call my father. He is much better because he has had so much experience."

When we told him of his father's recommendation, he smiled and told us, "Well, we work together."

—Mrs. Mary M. Girty, *Richmond, Ind.*

Little tales for this column must be true—stories which somehow lightened a heart. Together *pays $5 for each one printed. No contributions can be returned; please don't enclose postage.*—Eds.

them, cannot break. Among them are the laws of gravity and the momentum of energy. My car, being only a machine, was subject to those laws.

So God himself could not grant the request I was foolishly making of him—namely, to stop the car before it hit something. That was something I had to do. The emergency brake was within easy reach all the time.

How often we make this same mistake—expecting God to do things for us that we are expected to do for ourselves! We should revise the old saying that goes, "God helps those who help themselves" to read, "God *can't* help those who *won't* help themselves."

A little girl I know learned that lesson early. She had a tough exam coming up the next day in her most difficult subject—math. She dreaded studying for it and, instead of reading up on it, prayed fervently.

"God, please help me pass the exam," she pleaded at bedtime after only a few minutes of reviewing.

Then she got into bed and tried to sleep. But something continued to bother her. Suddenly she jumped out of bed, turned on the light, and settled down at her desk with her textbook. Seeing the light, her mother opened the door.

"I asked God to do it for me," the girl explained, "but he told me a lot of it was up to me. He said he couldn't learn fractions for me!"

There's a middle-aged widow down the street who sits in a rocking chair on her front porch, waiting for God to sell her house. Prospective buyers turn away because the place is dingy, run-down, shabby. She could, if she would, paint, clean, and spruce up the property in the time she sits rocking, waiting for God to do for her what she should do for herself. Faith without works is still deader than a doornail.

A salesman in my town prays earnestly. He asks God to lead him to the right prospects and to improve his method of approach. But I have seen him as he sits in his car for an hour, gathering enough courage to face a new prospect. He gets out on the job late because he dreads the day's work. He quits early and goes home discouraged. Though he professes great faith in God, he has none at all in himself—and tha I believe, is a sin against God, wh created man in his image.

God is wonderful and powerful- but so are you! You share in h creative qualities much as a drop water in the ocean contains all th properties of the sea. Indeed, th responsibilities you bear are gre because it is only through you th he can express himself on earth. H has no hands but your hands to his work, no feet but your feet run his errands, no heart but yo heart to express his love and goo ness. He does things through yo but you must do your part: furnis the open channel for him to us be the receptive vessel for the sour to pour itself through.

God loves you so much that has actually delegated certain po ers and functions to you. He is n an Indian giver, so when he ga them to you the gifts were fin You can't persuade him with your prayers and tears to take ba the responsibilities and privileges has given you and perform them f you. Would you spoon-feed yo son once he is old enough to fe himself, dress him or tie his sho when he is in junior high?

Is there more you could be doi yourself to manifest your praye for health and prosperity, for lo and friendship? Are you always loving, understanding, and willi to compromise as you could be? D you observe known rules of healt Do you use your best judgment business, giving a full day's wo for a full day's pay, or, as an e ployer, a full day's pay for a f day's work? Are you creative, co structive, optimistic, and affirmati in your everyday living at home a at work? God expects you to be these things.

Don't say that your prayers a unanswered until you carefully a honestly examine whether you a expecting God to do things for y that he expects you to do for yo self. And thank him at the sa time for having so much faith you that he has placed his co dence in your ability to think f and pull the emergency brake good time when necessary.

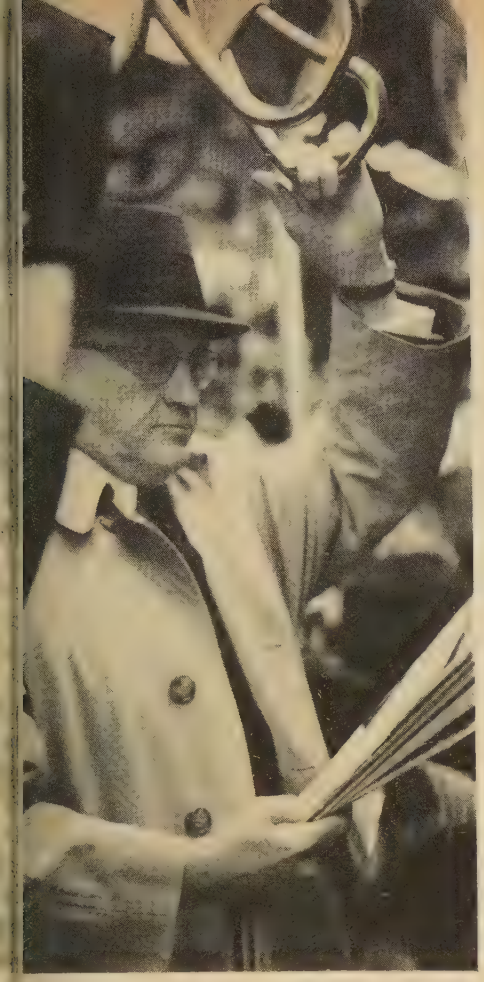
The hand brake, as I found t late and to my sorrow, is there to used. God can't pull it for you.

People Called Methodists: No. 5 in a series

Wall Street Lawyer

WHO IS Charles Coolidge Parlin? Tersely, *Who's Who in America* lists him as a 61-year-old Wisconsin native, a World War I veteran, a Harvard Law School graduate, a Mason, and a Methodist. And, it adds, he is senior partner in a New York City law firm, director of several large banks and corporations, trustee of two universities, a college, and a seminary, a man married almost 35 years, and the father of two sons and a daughter.

Every word of that factual listing is true. But there's much more to this layman than that. Typically, he heads the world's largest law firm, Shearman & Sterling & Wright, where his counsel is worth upwards of $100 an hour—and he quietly devotes a huge portion of his



Standee: *Subway commuter Parlin's paper is* The New York Times.

5:10 p.m. shine: *It's daily routine for this busy layman-lawyer. Below, one of his secretaries takes a letter.*

Big business: *Globe-trotting executive Charles C. Parlin, who speaks three European languages, helped reorganize postwar German industry.*

On the go: *By rented car, Mr. Parlin arrives for a corporation's board meeting.*

A minute saved: *En route to a church meeting in Washington, D.C., he makes a hasty phone call in the airport, then chats (right) with Clarence Dillon, whose son is U.S. Undersecretary of State.*

"spare time" to serving his fellow man and his church gratis. Actually, his unselfish efforts to further the cause of Methodism and brotherhood have gone largely unheralded—because he prefers it that way.

Many stories could be told of him: his movie-thriller trip into Nazi Germany and occupied France just before Pearl Harbor; the joke he makes of "depriving Methodists of a good missionary" in his wife, Miriam, who taught in a Chinese university the year before their marriage; how one of his few concessions to middle age is having her meet him at the subway in her 1954 Chevrolet. But the key to his life is this: he puts service to his church and his fellow humans on a par with his business responsibilities.

For example, in the last 15 years, Mr. Parlin has made at least 120 flying trips to Europe to handle top-level financial and legal tangles, many at the International Court level—yet recently he took time to map legal action against a door-to-door salesman who had swindled church friends. He sits regularly at the officers' table of giant corporations—and just as regularly fills the teacher's chair of the senior-high Sunday-school class he's taught nearly 30 years in First Methodist Church, Englewood, N.J. He is the first lay vice-chairman of the National

Broadway in the rain: With his Sunday-school class, Mr. Parlin heads for a Saturday matinee of the hit play J.B., *based on the book of Job. He has taught his class nearly 30 years, often helps youths choose a career.*

Fellow philatelist: *Young Chris Parlin—Charles C., III—shows new stamps to his granddad, whose favorite late-hour hobby, at right, is refrigerator raiding.*

At home in Englewood, N.J.: *Childhood sweethearts Charles and Miriam soon mark their 35th anniversary.*

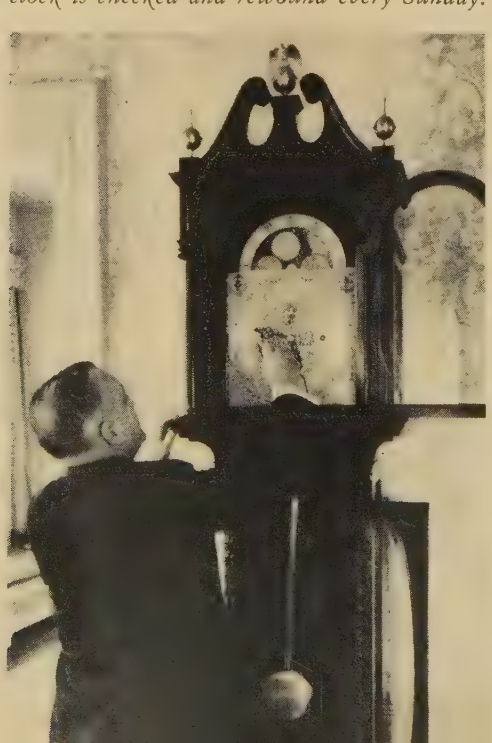
Council of Churches' general board, and hol
high positions on the World Council
Churches, the World Methodist Council, a
national Methodist commissions—yet conside
membership in his local-church board of truste
equally important.

But despite a seven-day schedule that wou
swamp most men, Charles Parlin never seer
hurried or worried. He finds time for ever
thing, even to helping members of his Sunda
school class gather information for term pape
His hobbies include photography, hi-fi, a
stamp collecting—but his favorite is promotin
summer exchanges between American Metho
ist ministers and pastors in other countries.

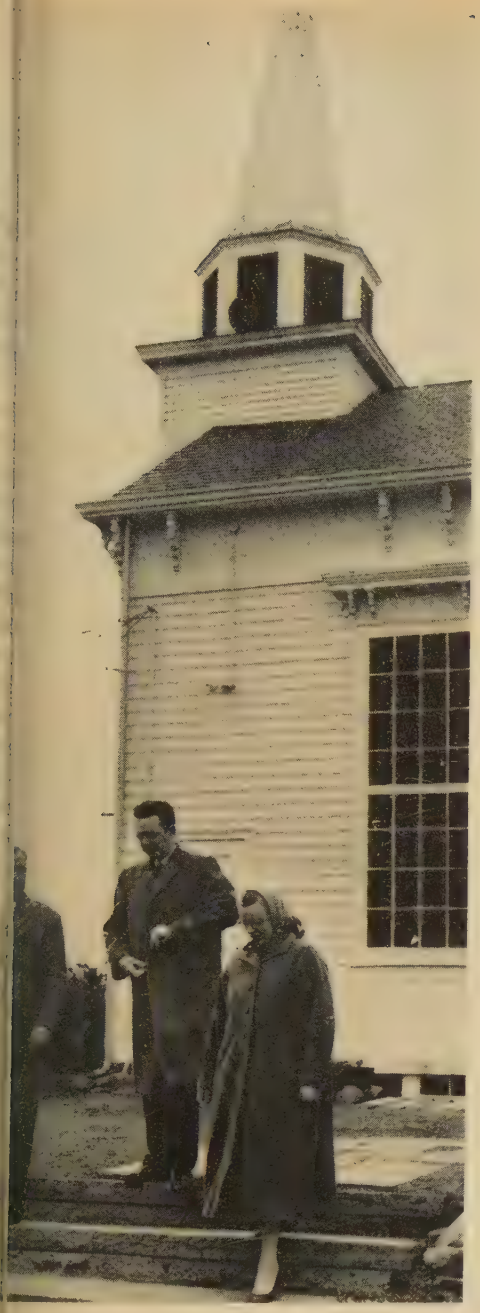
Mr. Parlin's eagerness to serve his chur
any way he can stems from the deep sense
Christian mission he carries into all activitie
not excluding business. His daughter, Camil
who married the minister-son of their form
pastor, explains it simply: "Dad's mother a
father made a good Methodist out of him.
has always stuck."

So it is that we invite you to come along
our pictorial visit with Charles C. Parlin, a ma
proud to be numbered among the millions
People Called Methodists.

Family heirloom: *This ornate grandfather clock is checked and rewound every Sunday.*



Loading up: *Laundered shirts are for son-in-la
Harold Smith, a Methodist pastor in Towaco, N*



Rural parish: *In Towaco, an hour's drive away, Mr. Parlin visits his daughter, Camilla, mother of two, and her husband. She's an Albion graduate* [*see page 76*].

Favorite visitor: *With skills he gained as father of three children, Mr. Parlin entertains Hyla and Heather, two of five grandchildren. He's also the family swimming instructor.*

Should Church-Related Colleges Have Wide-Open Doors?

YES! ***SAYS MILBURN P. AKERS,*** ***Editor,*** **Chicago Sun-Times**

WHEN college presidents and other educators argue that only the top 10, 20, 30, or 40 per cent of high-school seniors should be admitted to college, I am tempted to suggest that, perhaps, only the top 10, 20, 30, or 40 per cent of college presidents and other educators should be retained in their jobs.

When college presidents and other educators argue that admission of students should depend, in part at least, on pyschological tests or similar measurements, I am tempted to suggest to the other members of the two college boards on which I serve that henceforth we, perhaps, should do likewise in the employment of college presidents and other educators.

Of course, I am only tempted. For how can I, a mere layman, successfully pit myself against the sometimes-esoteric gentlemen who wrap themselves in the mantle of academic freedom and politely suggest that the role of a trustee is chiefly to help raise the money they need?

I am not opposed to college presidents and educators. Some of my best friends are among them. Generally speaking, they are a dedicated lot. Unfortunately, a few are dedicated, no less than the rest of us, to considerable nonsense now and then.

I appreciate the problem for which these gentlemen think limiting admission is the solution. And I cannot argue against limitation in some form so long as facilities are inadequate, or if they were to become inadequate.

But is rank in some arbitrarily selected top percentage a sufficient standard? Is IQ a sufficient criterion? I think not.

High school—yea, youth itself—comes at a peculiar time of life. Some lads and lassies in this formative period do well scholastically; some do not. Some adjust early; some do not. Some early achieve a correct set of values; some do not.

Equally important, some high-school instruction is poor, some is indifferent, some is good. A high-school senior who ranks low in a top-notch school may have more on the ball than one who ranks high in a poor school. Also, we must consider that grading is not exact science.

It is fortunate for Western civilization that the gentl men who argue for college limitation based on youthf scholastic accomplishment were not dominant in Engli education during the 19th century. Had they been, t world might have lost the services of Sir Winst Churchill. For Sir Winston, as a youth, was a notorious poor student—something of a delinquent, in fact. He cut classes at the drop of a bowler.

Even as collegians, many young people have still find themselves. If one cannot be certain of a perso ultimate attainments at the college-senior level, ho much less certain must we be of a high-school senio possible achievements?

As an inexperienced editor, I tended to choose employees the applicants with top scholastic recor Now, as an editor of some years' experience, I still pref the high-ranking student. But he must have other ass —character, tenacity, creativity.

I do not deprecate intelligence. I admire it. I wish had more of it. But intelligence alone does not suffi And selection of students by class rank places too hi a premium on intelligence, not enough on moral fib determination, and Christian consecration. Using it as system, we would run the risk of losing too many "mu inglorious Miltons."

Some educators will admit all that I have said up this point, then place their faith in psychological te and other measurements. I did too—once.

But I have yet to encounter a test, psychological what not, which can tell me exactly what a specific pers will do under a given set of conditions and motivatio

Show me the psychological test which can accurat predict what a person will do under great moral stre Show me the psychological test which can accurat predict whether a person, knocked down and apparen defeated, literally or figuratively, will have the mo stamina to get up and *(Continued on col. 2, page 34)*

A nationally known editor, Mr. Akers is the board chairman of McKendree College and a trustee of MacMurray College, both Methodist related.

A member of the accrediting agency for Methodist colleges, Dr. Wicke has written many books and articles on education, religion, and literature.

NO! *SAYS DR. MYRON F. WICKE,* *Dean, College of Arts and Sciences, Southwestern University*

SOME MONTHS AGO a student I was interviewing for college admission made this startling, though somewhat ungrammatical, statement: "Everybody has a right to go to college even though they don't want to work very hard."

Such a bland attitude toward education I find altogether dangerous. Why have we ever assumed, even in our most careless moments, that everyone, however ill-prepared and unambitious, has a right to go to college?

It is my strong conviction that *not* everybody should go to college. Colleges, church-related ones in particular, should not open their doors so wide that just anyone may come in. When colleges and universities fail to apply intelligent standards of admission, they destroy their own possibilities.

Many factors determine the power and productivity of an educational institution. The quality of the faculty is always a primary issue, involving necessarily prestige, salaries, laboratories, and libraries. But the intellectual and moral vigor of the students, and their willingness to work hard, are also decisive.

The old maxim was perhaps never more aptly applied than by James A. Garfield while he was president of Hiram College. He told the mother of a student who had neither ability nor inclination to study, "You can't expect us to make silk purses out of sows' ears."

If any college admits many students whose reading ability is at the sixth-grade level (and this happens more often than educators care to admit), then the school must in all conscience either adjust its program to deal with these students, or allow them to be academically slaughtered. And if the course of study is adapted primarily to students of low ability, the well-prepared and gifted student soon finds himself without stimulation; those who promise most are cared for least.

Colleges cannot have it both ways at the same time. They cannot open their doors so wide as to admit everyone and still expect to produce extraordinary men and women. Yet it is precisely the extraordinary who are more and more required by our advancing civilization in its dependence upon competence and skill. Since the first almost maddening days of Sputnik, we have come to recognize that the strength of our education will determine our future as a free people.

What is of critical importance is that we understand the word "education" here to mean tough, vigorous learning—not mere timeserving by students unable and unwilling to work at a high level of excellence. The notion is still all too prevalent that education is something as easy to put on as a new hat. In this view, a young person who decides that he wants an education, regardless of his preparation for it, can assume that an educational door must be opened for him.

I do not propose that only the intellectually elite be admitted to college. Far from it. I know of no church-college administrator who wants only Phi Beta Kappa candidates on his campus, though nearly all institutions need more of this caliber. I insist, rather, that as enrollment pressures rise, colleges should admit only those students who are actually motivated to further their education; who regard college training not as a right, but as an opportunity of great value and importance, and who will do their best to learn. There are, unfortunately, few colleges today which do not have many students who have come just for the ride. They are there because it is the thing to do or because their parents want them there.

We frequently hear of a "tidal wave" of students who will be seeking higher education in the next decade. It is, of course, apparent that there will be increased numbers of college-age students by 1970, perhaps twice as many as at present. But this is no guaranty that there will be anything like twice as many college-age students who are equipped for higher education. Before we expand our campuses too drastically, we should be sure that real students will be seeking admission.

Church colleges find their greatest opportunity in attempting to do a limited and special task. While these

institutions are of all types and sizes, most of them enroll fewer than 2,500 students, many only 500 or 600. Yet colleges and universities with fewer than 2,500 students comprise an overwhelming percentage of the accredited institutions of higher education in the United States.

By carefully wrought decisions, not haphazard choices, most church colleges except those in large urban centers intend to remain relatively small. As the number of college-age students rises, however, waiting lists will develop. Most schools will grow according to their resources and aims, but nearly all will become increasingly selective.

Some thoughtful men and women are disturbed that a growing proportion of the population will be educated in public institutions. They see in this trend a danger to our dual system of higher education, a lessening influence of the private colleges. In my judgment, the only way the private college can lose its wholesome influence upon American education is by attempting to do more than it is able, or by failing to advance in quality.

Church-related and independent institutions help to keep American education free. Private education, if it is good enough, will always be a chief bulwark of public education. Privately controlled colleges are far less susceptible than local and state colleges to public pressures which would destroy their nature. But let us never forget that church and private colleges can perform this service to public institutions, not by becoming like them, but by devotion to fundamental tasks. This all means, it seems to me, that church colleges must not become larger than their resources permit.

The situation calls for careful long-range planning by prospective students, parents, high schools, and colleges themselves. Parents and students should think about college or university early—not two months before graduation from high school, as is too often the case.

Foundation subjects upon which college programs must always be based should be worked at year by year. Students must learn to write intelligently and clearly. Reading once more should be emphasized in the home as well as the school. Science and mathematics must be studied early and continuously, in class and out. High schools must give increased attention to students who can and should go on to college levels.

Colleges must also change their own attitudes. They must cease to play easy melodies for those who want only to dance, not to work. They must strive to become educational communities of power, more than ever supporting their gifted teachers. They must find better methods of stimulating students to work on their own initiative, seeking especially to identify the bright and creative student and to give him his head early.

How wide open should the doors of church-related colleges be? Only wide enough to admit those who have already worked hard, those who honestly covet a college education, and those who have the intellectual capacity to do work of substantial quality. Does this mean that only "A" records in high school will do? Not at all. It does mean, however, that college opportunity will open most readily for those who have had the foresight to prepare for it.

YES! ***Says Milburn P. Akers***

(Continued from page 32)

keep going until he achieves victory. Show me the psychological test which can accurately predict whether a plodder will keep on plodding until he has accomplished more than a brilliant, flashy person whose lack of stick-to-itiveness causes him to quit early.

The armed services were much given to psychological and other tests in World War II. But with all their probing, they could weed out only a few of the unfit and could predict in advance only a few instances in which latent leadership qualities would demonstrate themselves. (Practically everyone who has served in one of the military branches has had an opportunity to witness the services' performance in keeping round pegs out of square holes.)

I am agreed that a person's intelligence can probably be determined, even measured. But the inner recesses of a man's heart and soul, unlike his mental capacity, cannot be probed. These qualities—the qualities of heart and soul—are, or should be, of equal concern to the educator as to the military leader. And it is in the church-related college, particularly, where we should find that concern manifested. If it isn't, why have church-related colleges?

I have a file case full of psychological tests given, at one time or another, to various applicants for editorial positions. Some college president who believes in psychological testing as the ultimate in admissions could spend an informative and hilarious evening with me. I could contrast test results with career accomplishment in a manner that would revive his faith in the plodding academic tortoise who sometimes crosses the finish line ahead of the brilliant but less dedicated hare.

To revert to specifics:

Yes, I do believe that church-related colleges, no less than churches, should have wide-open doors; that is, they should admit high-school graduates of good moral character, even though their scholastic achievements are but ordinary. Note that I haven't said they should be asked to keep such students after they have demonstrated a patent inability to do college work. I have merely said they should admit them, give them a fair opportunity to demonstrate that they can do acceptable college work and then, if they fail, exclude them. The trial method is the only fair method.

I sympathize with the college president (and there aren't too many of them yet) whose facilities are so taxed that he must find ways to eliminate some would-be entrants.

Obviously, the dullards and the morally unfit can be denied admission. But let's go slow in denying admission to the average student. It is the average men and women who, to a large extent, still run the country and the world. The eggheads seldom make great leaders. They perform creditably in the research laboratories and in other rarefied atmospheres to which they are specifically acclimated. They rarely do so well in the hurly-burly of the workaday world.

We need eggheads, of course. I'm all for them. I wish we had more of them. And, if I had it to do over again, I might try to be one myself. Still, heaven save us from a world full of them.

READER'S CHOICE

Tears may come in times of joy and elation as well as in grief. This sympathetic study of such human experiences appeared first in *Guideposts* in October, 1955, and in *Reader's Digest* (© 1955 by the *Reader's Digest* Association), and is reprinted by permission.

Have you a favorite story to share? Send its title, author, and place of first publication to *Reader's Choice* Editor, TOGETHER, 740 N. Rush St., Chicago 11, Ill. If you are the first to suggest a story which is used, you will receive $25.—*Eds.*

The Wisdom of Tears

By MORTON M. HUNT

I found her brokenheartedly crying for days that are no more.

TEARS are much more than the outpouring of sorrow, for they may also start forth in the presence of beauty, in moments of great joy, at times of sudden relief from worry. In such situations, they seem unreasonable and inappropriate. Yet a significant lesson of contemporary psychology is that such unexpected actions stem from the most powerful but best-hidden needs and secrets of our own hearts. Unaccountable tears can therefore be a means of self-revelation, personal wisdom, and deeper happiness.

Not long ago, my wife was leafing through our photograph album—a vivid reminder of our life when we were a poor young couple, clinging to each other in the big city, full of fears and hopes. When I came into the living room, I found her brokenheartedly crying for the lean and frightening days that are no more. We are better off today in every way than we were then; yet she cried for those days all the same.

Illogical? No, for behind her tears there lurked an important truth. She wept not only because a part of life and youth were gone, but also because deep down she realized that no one lives as intensely and as warmly as he would if he were only aware of the pathetic shortness of our years, of the dreadful finality of the past.

My wife was crying for the days —no matter that they were hard and anxious—in which we were in such a hurry to get on with life that we neglected to suck the full sweetness out of each blessed hour. And to realize this, it seems to me, is a high form of wisdom. The unreasonable tears of nostalgia can teach each of us that truth, if we but use them as a stimulus to reflection.

So, too, with other kinds of tears. One afternoon when the people in an old folks' home were treated to ice-cream cones, a palsied old man in a wheel chair dropped his ice cream on the floor. His smile of anticipation faded and big, soundless tears rolled down his cheeks. A volunteer aide stared at him for a moment and then fled to an anteroom where she bawled like a baby. When I asked her why, she told me: "Because he was so old, so pathetic——oh, you know!"

But I think there was more to her tears, if she could only have found words for it. Man is a fragile thing,

she might have said, and death hovers over him; let us have compassion for one another. But alas, most of the time we fear our own impulse toward sympathy, and clear our throats gruffly and laugh at what we call "sentimentality." Only when tears burst forth in spite of ourselves do we realize the universal need of all human beings to pity and sympathize with each other.

AN Army colonel I once knew was riding through southern Germany in a staff car shortly after V-E day. Along the sides of the dusty road he saw long lines of ragged German soldiers who had just been released by our forces, plodding homeward.

"I hated their guts," he told me. "A few weeks earlier they had been shooting at us and I presumed that many of them were confirmed Nazis. Yet suddenly I saw them there in the sunshine and the dust as human beings hopefully hurrying back after long years of absence to the job of rearing children, tilling the soil, living out their joys and sorrows. And I found myself crying."

Insights like this lie waiting for us behind the tears that mysteriously catch us by surprise at the unlikeliest times. A visit to a great medieval cathedral has left many a sensitive traveler moist-eyed and choked with unnamed emotion. Why tears? Why not simply smiles of pleasure?

The answer, I would venture to guess, lies in a dazzling vision of the kinship of all men, a momentary revelation of the labors, hopes, and achievements of unknown men who lived long ago. The traveler looks at the incredible detail of the mighty carved façade, or gazes up at the soaring buttresses with their exquisite carving and he thinks of the millions of careful blows of hammer upon chisel, the calloused and aching hands that held the tools, the weary muscles and tired backs, the satisfied, proud faces of the craftsmen and the designers. And so he weeps, because if man is often little and mean, he is also occasionally lofty and noble.

Like these tears of sympathy or identification, tears of joy can teach us much about our hidden selves.

In a recent study, Dr. Sandor Feldman, associate professor of psychiatry at the University of Rochester, concluded that no one ever weeps for unalloyed joy; such tears always tell of a hidden element of sadness. At a wedding, the purely happy bride does not cry. But her mother, who is also happy, weeps for the sorrow that may come to one who until that moment was her child—and also, perhaps, because she, the mother, feels she has lost part of her function in life.

Some of us are moved to tears by the purely beautiful. Once when Charles Laughton visited the University of North Carolina to do a reading, he went walking through the Chapel Hill flower gardens. Coming suddenly upon a bank of massed daffodils and narcissuses, he promptly burst into tears.

If you study the physiology of weeping, you discover that it seldom occurs during a state of complete tension, or one of complete relaxation—but during the transition from the tense toward the pleasant. I suspect the principal reason beauty can bring forth tears lies within the nature of the one who so weeps. He may be one who is more easily hurt than most, or more bottled up, or more tense. In the course of everyday living he is bound to gather many a minor wound and unexpressed sadness. Then the sudden sight of beauty brings pleasure, release, and the flooding forth of gentle emotions—and with the barriers down, there spill forth the accumulated tears of mingled joy and sadness.

Anger, fear, or the shock of sudden sorrow brings physical changes in our bodies. The digestion is shut down, the blood pressure is raised, the heart speeds up, and the skin becomes cold. Maintained over a prolonged period, this emergency status makes the body—and the personality—tight, dry, and rigid. In people who are afraid to let themselves pour forth their painful emotions, doctors find the suppressed tears can trigger such ailments as asthma, migraine headache, and many others.

Weeping, on the other hand, comes as part of the reversal of conditions of alarm, shock, and anger. Tears do not, therefore, mark a breakdown or low point, but a transition to warmth and hope and health.

This shows up clearly in bereavement. Dr. Erich Lindema psychiatrist-in-chief of the Mas chusetts General Hospital and pioneering investigator of hum grief reactions, cites this case:

A young nurse tended her fath to whom she was deeply devot through the long months of terminal illness, always fighting ba her tears. When he died, a we meaning person sternly forbade h to show any grief so as to spare h mother's feelings and weak hea Within a few hours she began suffer from intestinal distress, a after a few days had a raging case ulcerative colitis. Her body, deni its native access to relief, was slow corroded away from within by t disordered impulses of her nervo system. She eventually died, kill by an emotion she would not perm herself to express.

In contrast, many a patient wi complaints as dissimilar as a pain shoulder or recurrent nightmares h been dramatically relieved of the by the beginning of real weepi Lucy Freeman in her book, *Fig Against Fears* (Crown, $3.50), te how she suffered for years fro chronic colds and sinus troub when she learned to vent her feelin by crying, the colds and sinusitis d appeared.

Philosophers once thought that o emotions interfered with the abil to think, and that one had eliminate his emotions before could attain understanding. Mode medical science holds that the pression of our feelings may be mo damaging to our ability to thi clearly than anything else.

SO there is a genuine wisdom tears: in the tears of grief, of reme brance, of sympathy, of aesthe pleasure, of the appreciation grandeur, of poignant joy. They express deep-seated needs—the ne to love and be loved, the need to c out anger and hate, the need to wa away troubles and tension. In p mitting ourselves to weep inste of manfully repressing the impul we help ourselves to health. A wisdom; for in the state of physi release which tears bring, thoughts can flow freely, and bri us insight and understanding never knew were within our gra

協和中學校

In such eager Hip Wo youngsters as these lie high hopes for a bridge of understanding between the ways of modern America and ancient China.

The Chinese Methodist Church is a school, too, as busy weekdays as Sundays.

Hip Wo

Where young Chinese-Americans bridge a gap between two worlds, using the best of East and West.

IN SAN FRANCISCO's picturesque Chinatown, home of 33,000 Chinese-Americans, one Methodist church plays two roles: a place of worship and a rent-free school. Founded in 1924 with six students, Hip Wo School now has 410 pupils and is supported by Methodists, Presbyterians, and Congregationalists. One important objective is to help preserve the heritage of Chinese culture, even as youngsters of the Oriental community are becoming increasingly Westernized.

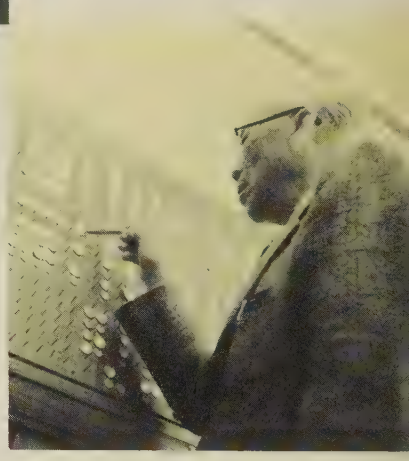
Like their neighbors, Chinese children learn American ways, history, and culture in San Francisco's public schools. But when these schools close for the day, Chinatown's children scurry to yet another classroom—in Hip Wo.

Hip Wo, *continued*

DEAN of the school is scholarly Dr. Tso Tin Taam, a Methodist minister who preaches and teaches in both Chinese and English.

"Our main aim," he says, "is to develop leaders with Christian character." Vital, too, is the bridge of understanding students are steadily building between East and West. Boys and girls at Hip Wo (which means "co-operating harmoniously together") range in age from 7 to 21. School's courses take 12 years.

Dr. Tso Tin Taam: He's dean of the school, pastor of the church, and honorary mayor of Chinatown.



In the Chinese tongue ar thousands of character Principal Bing Yee Leong points t one of the mos difficult to maste

Soon these first-graders will b translate the fol of their ancestors i new language—

The infinite patience of the Chinese is reflected in Hip Wo's dedicated—and highly respected—faculty. Typically, this first-grade teacher appears to have worlds of time as she helps a pupil with his Chinese storybook.

Hip Wo, *continued*

LITTLE CHINESE boys and girls are bright, studious, and apt. But it takes years of disciplined study to master the ancient brush-stroke technique of writing and to learn any great proportion of the 24,000 characters in Chinese writing. Younger pupils attend Hip Wo for two hours in the afternoon. Older children and adults study at night. The Chinese Methodist Church (recognized by a pagoda shape surmounted by a Christian cross) is busy seven days a week. Community leaders feel there is a definite advantage in a child's sharing the best of Eastern and Western cultures. "We strive to reach the unreachable," says Dr. Taam. "The students read the Bible and attend chapel services, where we tell them the story of Jesus."

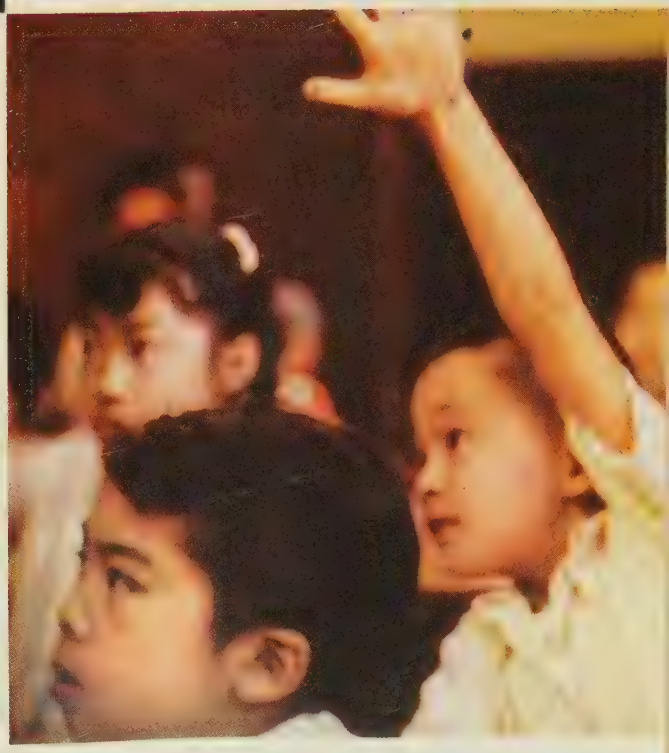
At times, pupils read aloud—as this history student is doing—in the singsong chant of old China.

And in any class, those who know volunteer.

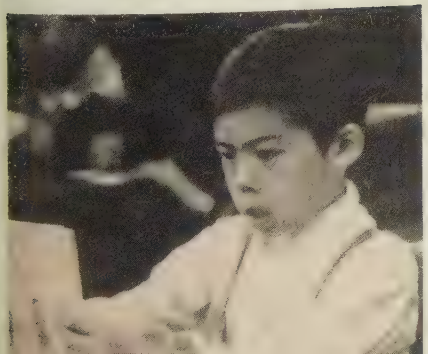
Using a special dip pen, this second-grader (left) struggles with the complicated drawings that make up a Chinese word.

It takes plenty of concentration—and still Chinese isn't easy!

Most Chinese children are eager to learn—and competition to get off the right answer first is unusually keen.



He's a bright pupil—but graduation is 12 years away.



CHOP SUEY
PARKING
1 HOUR

Public school's out—but more is coming! These boys, scampering on hilly streets, will attend their Hip Wo classes until 6 p.m.

Recess is brief—two five-minute breaks—but it's time enough for fun, an ice-cream cone, and a smile.

Like other young Americans, these children enjoy handball—or any active game.

For these two girls, what better relaxation than skipping rope on a Chinatown hill near Hip Wo?

Hip Wo, *continued*

A NEW YORK CITY judge once wrote that not once in his 17 years on the bench had a Chinese-American child been before him on a criminal charge. And throughout the nation the strong moral fiber of the average Chinese child has been noted repeatedly.

One big factor is the closely knit family unit. Home for the Chinese is a place of joy and obedience, of contentment, beauty, prayer. Children honor and obey their parents to such an extent that there is virtually no delinquency. Divorce is rare. And honesty is so widespread it is taken for granted.

Hip Wo, *continued*

THE CORE of San Francisco's Chinese community is an area of 20 blocks near the heart of the city. Only an estimated 10 per cent of its residents are Christian; 60 per cent of the elders cannot read English.

Hip Wo School helps a Chinese child to a better understanding of his elders. He is taught Cantonese, probably the language spoken in his home. When he leaves Hip Wo, he is ready to take his place as a bilingual citizen.

In addition to housing the school, the church has evening classes to teach citizenship and English. And, for veterans' wives who cannot attend night school because they have small children, it even supervises at-home courses.

In Bible-study class, Dr. Taam accents his point with a Chinese painting of Christ.

Study hall: seniors at Hip Wo put the MYF meeting room into daily use.

Chapel services are conducted each Friday by Joseph Ma, a Congregationalist minister.

It takes time to build a cultural bridge—so this church is always open to the 410 boys and girls learning to blend the best of two important cultures.

The Layman Who Inspired Me Most

By J. ROGER GEYER
Pastor, Barryville, N.Y., and Eldred, N.Y., Methodist Churches

Last October TOGETHER *asked pastors, "What layman inspired you most?" Out of all the entries, judges were most moved by this true experience, born of a woman's suffering and told here by the Rev. J. Roger Geyer, above. In coming months, other pastors will share with you the inspiration they have drawn from their unusual—and generally unsung—laymen at a time of spiritual crisis.*

AN ORDINARY sort of Saturday was drawing to a close. It was evening, May 4, 1957, and in the Kendrick home in Changewater, N.J., Kay Kendrick paused to glance into the living room. Her husband, Preston (Pip), was reading a story to the five children. Slowly, Kay let her eyes travel around the circle, resting momentarily on each. Worries of the tiring day faded as she thought of the joy that each of the youngsters had brought. There were the four boys—Ray, 13, Bob, 9, Eddie, 8, and Jimmy, 4—and 5-year-old Reneé.

She interrupted the storytelling long enough for good-night hugs, then made her way upstairs. Before switching off the bedroom lamp she checked to see if everything was ready. Yes, the suitcase was all packed. This could be the night! Oh, if this time it could only be another little girl for Reneé to play with.

Then, about midnight, Kay leaned over and awakened Pip. It was time—time to go to the hospital!

All day Sunday I waited for news of the arrival of the Kendricks' sixth child. About three o'clock that afternoon I phoned their house. Ray answered. "Mom had another boy," he told me. "But he died."

I told Ray how sorry I was and inquired about his mother. "She's all right, I guess," his voice came over the wire, "only she needed a couple of transfusions."

At nine that evening the parsonage phone rang. It was Pip. "Kay seems to be resting now," he said, his voice weary, "but we aren't sure whether she'll pull through. Her condition is still critical." He paused. Then: "You know, it's a strange feeling when you kiss your wife good-by at a time like this. You just don't know if it will be the last time."

He went on to say he was going to work the next day as usual. He and his youngest brother planned to dismantle an old plant across the state in Bayonne. "With the baby gone and Kay in this condition, I'd go out of my mind just waiting around the house," he explained.

My wife and I slept uneasily that night, anxious about Kay. But we were totally unprepared for what Monday actually brought!

At work, Pip sheared off a pipe mistakenly filled with a highly combustible liquid. As the pipe fell, the fluid was ignited by Pip's blowtorch; flaming liquid seared his face. He was rushed to a Bayonne hospital; by Tuesday morning he was dead.

In less than three days, Kay's baby and her husband had both died. She herself was critically ill; her five children were fatherless.

In themselves, the two deaths, especially with Kay so ill, seemed brutal enough. Worse, this was not the first tragedy to rip her life. Just 13 years earlier, Kay's first husband had been killed in an Army ammunition explosion. She had been left, a 27-year-old widow, to care for Ray, then a baby. This new blow seemed unfair.

But Kay Kendrick made no such protest. Told of Pip's death, she stared into space a few moments, seeming not to comprehend. Then, as her look of disbelief changed to one of grim understanding, she spoke. But her first words were not of her own grief. Without a tear, she spoke first out of concern for others—the children and Pip's younger brothers, Chester and Cliff. Unable to leave her hospital bed, she worried that other

members of the family would have to accept the condolences of friends and make arrangements for the funeral without her help.

Worried nurses at the hospital pleaded with her to "cry and ask for things so we can help you a little." But she replied quietly, "Just because I'm having trouble is no reason I should make everyone else miserable."

Few of the doctors, nurses, or patients had ever seen Kay Kendrick before. But the story of her tragic life—and her unfaltering faith—was soon known by all. They marveled at her complete trust in God and her courageous acceptance of life's hardest blows.

As her pastor, I spent many hours with her that week. She told me how she planned to look ahead, knowing that God would give her strength to endure whatever came. In this new grief, just as in her earlier loss, she was aware of the hand of God firmly holding her up, strengthening and healing her bruised spirit.

I remember reading to her one day John 14:27, "Peace I leave with you; my peace I give to you; not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

As I read, I thought of the young widow lying there, almost on her deathbed, facing, if she survived, a lonely and difficult life. Somehow, the comfort of the words I was reading escaped me. I couldn't face the catastrophe which had come upon this family that I loved.

But when I looked at Mrs. Kendrick I saw that the words were not lost on her. Her attitude was one of complete reliance; on her lips was a confident smile. Better than ever before, I knew the true depth of Christian hope. Usually a pastor goes to his people to bolster their faith and bring them comfort. In this case, that procedure was reversed.

When it became apparent that Kay would not be able to attend Pip's funeral, I did something I had never done before and never have since. Nothing I could say would express the message of faith which Kay herself could bring to the service—so I asked her to help me with the preparations. We decided the story of Job would be appropriate as a basis for the meditation, using the text, "Though he slay me, yet will I trust in him."

In composing the sermon, I included many of Kay's own words, revealing her understanding, insight, and faith as she faced the tragedies searing her life. To close the service, we chose the 16th Psalm with these meaningful lines from the eighth verse: "I keep the Lord always before me; because he is at my right hand, I shall not be moved."

Kay's faith that with God's help she could "work things out," and her concern for her children's welfare,

OTHER WINNERS

2nd-Walter L. Gates, McKendree Church, Jasper, Tenn.
3rd-Kenneth Watson, Community Church, Tujunga, Calif.

HONORABLE MENTION

Simon P. Montgomery, Rockville, Conn.
A. E. Purviance, Hialeah, Fla.
R. Benjamin Garrison, Bloomington, Ind.
Walter J. Benedict, Baldwin, N.Y.
E. W. Bartley, Sedalia, Mo.

showed more clearly than ever on Friday, the day befo Pip's funeral. When told that she could go home Sund she remarked, "Everything is working out fine now. I can get home Sunday, the day after the funeral, least the children won't feel Pip and I have both l them."

Only God knows how far-reaching has been the fluence of Kay Kendrick's strong Christian faith. I kn of many instances when knowledge of her courage trust in God has helped others meet crises in their liv

In fact, it was less than a week after Pip was buri that I had to face a trying experience myself. Th days after Kay was released from the hospital my w was admitted—and our third daughter was born de For several days, Mrs. Geyer's life hung in a delic balance. Had it not been for the faith I had seen Kay Kendrick's life just a few days before, that we might have been too much for me to face.

Perhaps I am being unfair to Mrs. Kendrick; perh I am making her seem unreal. Don't make any mistak she has the feelings of any of us. She knows sadne she weeps. But for her, tears do not reflect a lack of fai In her deepest sorrow, she never asked, "Why did G let this happen to me?" That would have been a fool question to ask about her God of love. In spite of h grief, Kay knew that God loved her and remained rea to strengthen, uphold, comfort, and reassure her.

Unquestionably, Kay has inspired my ministry m than any other lay person. The inspiration which h life created more than two years ago continues to l my spirit, even though I no longer serve the little co munity where she and her five children live. Since Pi death, Kay has opened a beauty shop in her home provide for her family. Yet she continues to take active part in the life of her church. She sandwich time into her busy schedule to pay volunteer calls homes of the community, inviting others to join in Su day worship and other programs of the church.

Kay's continuing inspiration to me has come, t from her letters. She has given me permission to qu here from one which, to me, ideally illustrates the s cerity of her faith. In it she wrote:

"Your prayers have helped us tremendously. I kn they have been answered. It amazes me that we ha managed to get along so well. We aren't really as s sufficient as some may think; but we are cared for One who makes His presence known. I often menti this to the children. We have much to be thankful f

"A heated house on an evening like this with t family together is so nice; but sometimes we have empty silence which says someone is missing. Autu is one of the many times I particularly miss Pip. Oh wish he could have left his sense of humor with for it would do the children such good!

"That terrible gnawing pain of loneliness one ne forgets, but God has a way of easing that pain afte time. Somehow I feel He does it in the closeness betwe friends and relatives. I am so thankful for mine a especially for the five 'gifts' God has entrusted to me pray constantly for guidance to plant their Christi roots deeply through love and understanding."

Yes, Kay Kendrick has faith where it counts the m —in the face of the hardest blows life can deal to a w and mother.

Teach a Child to Pray

by ELIZABETH P. TURNER

"I turned his attention to the stars and together we said the beginning of the 19th Psalm."

Together in the Home *feature*

WHEN our children were little, they said their nightly prayers beside their beds. But often I would take Patricia, the oldest, then John, and finally Jim, the baby, in my arms and hold them so they could look out the window at the sunset as they prayed. On those nights their prayers grew especially long.

Each tot would begin with, "Now I lay me down to sleep," and then start adding his thanks: "Thank you, God, for the beautiful colors in the sky. Thank you, God, for the pretty flowers. Thank you, God, for all my clothes. Thank you, God, for the boys and girls we like to play with. Thank you, God, for our pet rabbits and our puppy." And so on.

During the day, whenever the children and I saw a plane streaking across the sky, we put a prayer for the fliers' safety into two words: "Happy landings!" I still do this, now that John, a naval ensign, is flying, too.

Once, when Pat was coming down with chicken pox, three-year-old John knelt beside her bed and prayed: "Dear God, Patsy is awful sick. Please make her well."

And Pat, all through her high-school years, never grew too old to include a "Thank you, God, for a wonderful picnic" after a family camping trip into the mountains.

One of these trips will always live in my memory, for it was then that Jim at last overcame his fear of the mountain dark. We were up in Montana at South Fork, in the Little Belt Mountains, and I had invited him to walk with me down the dark road as far as the small bridge that spanned the stream. We held hands, my nine-year-old son and I, listening to animals scuttling in the shadows.

I turned his attention to the stars

Dr. Nall Answers Questions About

Your Faith and Your Church

How long should church last?

Who can say? Russian Christians, both Orthodox and Evangelical, have services that last 2½ hours. But if a congregation can find God and have him speak to their needs in 10 minutes, that is sufficient.

The important matter is not how long the service of worship takes, but what happens. And that is as much the concern of the man in the pew as the preacher. No service that fails to find God is long enough.

Are there sexes in heaven?

Nobody knows. But we remember that Jesus said (Matthew 22:23-33) that there is no marrying or giving in marriage in heaven. Behind the question is probably the deeper query, "Why is God represented as Father rather than Mother?"

While we mortals cannot hope to know the mystery of God's being, we realize that he is complete in himself. Man needs woman, and woman needs man; the essence of sex is incompleteness. In contrast, as Dr. William Barclay points out in *The British Weekly,* God includes the characteristics of both in his being.

Dr. Barclay takes Isaiah 49:16 as an illustration, "I have graven thee upon the palms of my hands." This refers to the custom of Jewish mothers in tattooing the names of their children on their hands. It is a suggestion that God's love, being perfect, includes the warm tenderness of the mother as well as the strong watch-care of the father.

We do not know what characteristics we shall have, but we do know that, in the words of the hymn, "we shall be like him."

Is there a time set for death?

I doubt it!

Talking with Dr. Ralph W. Sockman on this hotly debated subject, a sailor said: "When a bullet comes along with my number on it, it will get me; so why worry about it?"

The famed Methodist preacher replied: "Suppose you were on the deck of your blacked-out ship and lighted a cigarette. And suppose a flicker from your match gave the signal to a lurking submarine which, thereupon, torpedoed your ship. Would it then be true to say that the torpedo was sent by fate and that you had nothing to do with it?"

Obviously not, and all of us have been victims of our own mistakes of judgment. Obviously, too, we have made others suffer because we, not they, were wrong. To put the blame on God is popular, even if pious, blasphemy.

To say that God knows the time of death for each of us—which he surely must—is far different from saying that he determines or decrees it. For him, a man's death must frequently be, not God's will, but God's sorrow. Yet he has given man freedom—and denying or curtailing that freedom is contrary to the nature of God.

T. Otto Nall, editor of The New Christian Advocate *and conductor of* TOGETHER*'s column on* Your Faith and Your Church, *is an experienced author, teacher, traveler, and minister. Here he shares with you his knowledge and understanding of religion.*

and together we said the beginni
of the 19th Psalm: "The heav
declare the glory of God; and t
firmament sheweth his handywo
Day unto day uttereth speech, a
night unto night sheweth knov
edge. There is no speech nor l
guage, where their voice is
heard." We found the Milky W
and the Dippers, and stood for
few minutes watching the moonli
shine on the swift waters of
mountain stream.

As we turned to walk back to
tent and the beckoning light of
campfire, Jim said to me earnest
"I'm not afraid any more." That
the last time he was afraid of
dark; the Psalmist's prayer h
taught Jim that God's presence
everywhere.

Our family has always said gr
at meals. When the children w
growing up, their father would
on one or another of us to say
and sometimes he would stretch
his hands as a signal for us all
hold hands and say it together,
family bound by love.

I still recall the day two you
ministerial students, members of
Princeton University Choir, visi
us. John, 14 at the time, was especi
ly impressed with them. "Th
boys," he observed after they h
gone, "were not afraid to say
word 'God.'"

I sometimes think parents
afraid to say the word "God."
think we are too busy; we fear
will bore our children, or we f
tongue-tied at the thought of
pressing our religious feelings. I
in lightly casting to the winds all
ways in which we practice the
pression of our religion we deny
children—and ourselves—the v
method by which religious experie
grows and becomes deeper.

It is a wonderful cycle; the m
we practice it, the more vital a
living it becomes. And through
even to the youngest children, pra
and worship can become such natu
parts of daily life that when t
are troubled their first thought is
utter a prayer for help, and wh
they are delighted their first thou
is to express a prayer of gratitu
Later, as adults, they reap the ful
profits; this marvelous habit
prayer will carry them safely throu
the stormiest times life can possi
bring to them.

Teens Together

By RICHMOND BARBOUR

I am a boy of 15. My father died a month ago. Now my mother is afraid of everything. She wants me to stay home with her every evening. She hardly lets me out of her sight. She won't even go to church. I fight with her, but she just cries. What can I do?—C.N.

A Self-sacrifice doesn't come easily at your age. Yet that is what I suggest. Try to see how your mother feels. She has suffered a great loss. She needs you. It will take time for her to regain her security. Talk with your minister; he'll help you understand. Perhaps he can find ways to bring your mother back into church activities and probably he can counsel with her. Don't argue. She'll recover most rapidly if she feels your abiding love and support.

I am 16 and short for my age. The girl I go steady with is tall for her age. She feels funny when we dance because she can look over the top of my head. She wanted me to ask you if it's all right for us to keep on dating. Is it?—B.S.

A Yes, if you are congenial in other ways.

I'm a girl of 18. My parents say I never have caused them a moment of worry. But they have caused me much worry because they will not let me drive our car. They say no teenager should be trusted with an automobile. All my friends drive their family cars. Is this fair?—G.O.

A I can understand your parents' concern. However, you have a point. Can you get your parents to discuss car driving with your friends' parents? Have you taken a driver-education course at school? If not, take it. Have your parents check with the teacher. Perhaps they will listen to him.

Is it wrong to study? I'm a 12th-grader, 17. I have straight A grades. I'm not bad looking, but I've never had a date. My friends say boys are afraid to ask me because I'm a brain. Would I be better off if I got lower grades?—K.R.

A I have known bright girls to get lower grades deliberately; they only hurt themselves. High grades are becoming popular in most high schools. An A doesn't mean you are a square any more. In college, you'll find the A students really rate. Do you wear the right clothes? Use make-up skillfully? Have your hair cut in the proper style? Such things usually matter more to boys than grades.

I am 16. A year ago I had a nervous breakdown. I went to a sanitarium and recovered quickly. Now I am back in school. My trouble is the cruel way other kids treat me. They seem afraid of me. They don't invite me to parties. Boys ignore me. I've talked with other people who have had breakdowns. They say they are treated the same way. Will you tell my friends that they are wrong?—M.D.

A I will tell them gladly. They don't mean to be cruel; they are uninformed. You need Christian fellowship, fun, emotional support. I urge them to welcome you back into the gang. Are you seeing a mental-health counselor regularly? If not, please ask your folks to arrange it. A counselor will help you cope with the problems you are meeting.

My trouble is religion. I'm 18 and a Methodist. I go with a Catholic girl. Our parents are trying to make us break up. I tried to force myself to join her church. I found I couldn't honestly do so. She feels the same way about my church. Would I have to agree to raise our children to be Catholics? Why not Methodists? Can't people just forget religion and live for love?—G.C.

Cartoon by Charles M. Schulz

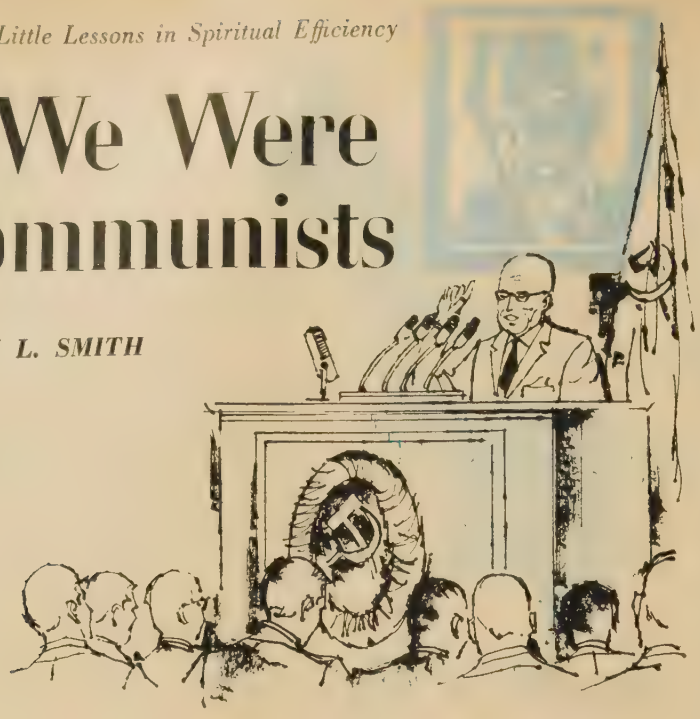
"Only four of us showed up for choir practice, Dad, but that didn't discourage us. It made the four of us feel real faithful."

A Good Catholics who marry outside their church must raise their children as Catholics. That is an unchanging rule. Protestant churches have more flexible rules. People with sincere religious convictions can't forget religion and live for romantic love. During the exciting courtship they may think they can, but they soon find they

Little Lessons in Spiritual Efficiency

If We Were Communists

By ROY L. SMITH



WITHIN the last 20 years Communism has swept over the earth like a tidal wave, engulfing governments and taking nations captive. Millions have been gathered in as converts to a new way of thinking and living.

What is this strange power the Communists have? Why have they been able to override peoples long accustomed to the Christian religion? How do they make and hold their converts?

The answer is simple. Every Communist must devote a given number of hours every week to his training in Communism.

In a real sense, modern Communism is a new religion. It has its creed (the *Communist Manifesto*), its Scriptures (*Das Kapital*), its orthodoxy, its hierarchy, its priesthood, and its missionary program. And every Communist must know, understand, and support the program.

In his book, *Masters of Deceit,* J. Edgar Hoover shows that among Communists it is common to require a member to subordinate even his family ties to his party loyalty.

Jesus once put this idea strongly. He said that unless a man is willing to forsake his father and his brethren he cannot share in the cause of the Kingdom. The modern church has explained this stern demand away—but Communism has taken a demanding position and made it stick.

No Communist youth is allowed to choose his own life's work. Instead, the government chooses it for him, and he must pursue it with all his power. If he flunks, he is demoted; but he is never discharged. He gets at least an hour of political and ideological indoctrination each day.

Workers in the factories, women in their homes, university students, professional men—everyone is required to attend discussion groups, instruction classes, indoctrination, and advanced studies in Marxism.

In the U.S. it is estimated that no more than 30 per cent of the membership of the average Protestant church is in any worship service on a given Sunday. But attendance at Communist services is compulsory. Is it any wonder Communism is spreading?

The missionary program of Communism is global in extent. Rare, indeed, is the Communist who rises to say, "I do not believe in foreign missions. We have enough to do right here at home." For that reason Russian missionaries are found in many lands, including ours. It is also for that reason that Red missionaries never lack for funds. Every Communist, the world around, is expected to give more than his tithe to the promotion of the cause.

There is no mystery about the rapid spread of Communism. It is made possible by the enforced generosity and devotion of the people called Communists.

If we were all Communists we would all come under that kind of regime. And until Christianity matches enforced loyalty with a superior sort of voluntary loyalty it will continue to come off second best.

are wrong. Religion is a cornerstone their lives; without it, they topple. T odds for happy marriage are not favorable when Protestants mar Catholics as when they marry with their own religious groups. Consid your parents' advice seriously.

Q *Do parents have the right to ru their daughter's life? I am a b of 15. My girl is 13. We truly love ea other. Her father overheard her gi me a telephone kiss. Now he wo let me see her. I tried writing, but tore up my letter. Is he fair?—G.I.*

A Try to see her father's side. H loves her. She is young. H judgment is not mature. He is legal and morally responsible for her, a feels you are a threat to her welfare. H is acting within his rights. Try to pro to him that he is wrong about yo Be a reliable, co-operative, helpful bo Don't do anything foolish.

Q *I am 16. We're having a b teen-age dance at our club soo My parents insist that I come straig home afterward. Don't other paren let their daughters stop for a pizza or soft drink on the way home from b dances?—L.K.*

A Many parents do. Are you goi with a reliable boy? Would yo folks be willing to check with paren of some of the other girls? Perhaps they find other girls are given time f pizza or a soft drink they'll relent.

Q *I am 13. My parents are prohib tionists. I used to go to a skati rink near home. When my dad fou that drinks are sold there he told n not to go there again. Now I can't ska anywhere. Why is he this way?—H.*

A Probably he has seen the har which comes with too mu drinking and has decided he can't co promise. Many other Christians fe the same way. Have you talked wi your minister about this? He'll help y understand.

DR. BARBOUR *wants to help any tee ager with a proble Just write him c/o T* GETHER, *740 N. Rush S Chicago 11, Ill. Yo name and address w be confidential.*—EDS.

A Boy and His Hymnbook

By ANOBEL ARMOUR

Each night, by a candle's light, Frederick studied The Methodist Hymnal. *Slowly, he learned to read.*

FREDERICK DOUGLASS, born into slavery in Maryland about 1817, early longed for freedom of the spirit as well as of body. And eventually, he won both, the former through the Bible and *The Methodist Hymnal* and the latter through flight to the North.

Frederick, who was to become orator, journalist, and a leader of the antislavery movement before and during the War Between the States, was eight years old when he learned he was a slave. Up until that time he had lived with his grandmother. Then, when he was strong enough for work, he was taken from her and placed in the house of a new master, Hugh Auld.

The shock was almost overpowering for the sensitive, intelligent Negro boy. He was to be body servant to a boy exactly his own age—but, on the brighter side, he was to be allowed to listen while his young master learned to read. Somehow, although he could not reason why, the chance to learn almost made it worth-while to be a slave in this big plantation house.

His mistress, proud because he learned so well, was kind to him. The little boy, too, was good to him and they studied together, one on each side of the gentle Mrs. Auld. A whole new world was opening for the little slave boy.

But one day Mr. Auld, to whom he had been sent as a gift, entered the house unexpectedly and found his wife teaching the two boys. He stormed at her, "Your folks never owned slaves, so of course you don't know that they must never be taught lessons of any sort."

Astonished, Mrs. Auld said nothing. When her husband asked to see "what you are using for a lesson book," she timidly held out the Bible. The storm's fury grew as the master bellowed:

"The Bible? Of all things! Don't you know that if Frederick learns to read the Bible it will forever unfit him to be a slave?"

That was the end of the lessons for the Negro boy and the end of Mrs. Auld's kindness. But it was the beginning of something else for the young slave. At the moment, however, he was conscious only of the master's warning: "If Frederick learns to read the Bible it will forever unfit him to be a slave."

"I must learn to read the Bible," the boy told himself over and over. It seemed an impossible task because he had barely learned the alphabet. But he would try.

From the library of his master's house, he "borrowed" *The Methodist Hymnal.* Then, each night, after climbing the ladder to his tiny room, he studied it. Gradually, he learned to read—and found freedom of spirit.

Freedom of body came in 1838 when he escaped by train to New Bedford, Massachusetts. There he joined forces with other abolitionists and spoke against slavery—but always with the knowledge that he might be seized and returned to his master. In 1847, friends and followers in Great Britain, where he had gone to lecture, bought his freedom. For 13 years he owned and edited *The North Star* and when the War Between the States broke out, he was among the first to urge recruitment of Negro soldiers. After the war and until his death, he held several federal positions, including that of Minister to Haiti.

THE hymns he studied while learning to read, and the Bible he read because of that learning, made all the difference in his life. Because of his sincerity and integrity, Frederick became a symbol of Christianity to his people. He was honored and respected by many in all walks of life.

Yet Frederick Douglass never forgot the greatest gift he ever received came from a man who neither honored nor respected him. That gift was the desire for freedom of spirit and body, implanted in him by Hugh Auld, who told him how to be forever unfitted for slavery.

Light Unto My Path

WEEKLY MEDITATIONS BY MINISTE

ON INTERNATIONAL SUNDAY SCHOOL LESSO

SEPTEMBER 6

Seek good, and not evil, that you may live; and so the Lord, the God of hosts, will be with you, as you have said.—Amos 5:14

GOD ALWAYS cries out against evil in any form. God cried out through Amos against the social injustices of his day. The extravagant women who goaded their husbands to provide them new luxuries at the expense of the needy; the venal merchants who sought to win God's favor with an increase of temple sacrifices and tithes; the corrupt judges who compounded injustice with extortion and bribery—all these came under stern denunciation.

Even Amos' most loyal followers might have felt that he had overdone it. They were wrong. Amos was speaking as God's man; he had to speak out. God always has his spokesman to witness to his claim upon the world, to his judgment, and his salvation. Each generation must be challenged and committed to God's way of righteousness.

Evil in any form—in any person, organization, philosophy, or social pattern—must be challenged.

Amos exhorts those who desire to see God's will done on earth to become concerned. This is the only recourse. They are to seek God and his purposes. That is the only way they can live and assure themselves God will be with them and their people.

Furthermore, they are to establish justice "in the gate"—justice based upon the fatherhood of God and the brotherhood of man. God's people of every generation are to speak out for God's kingdom of justice for all men. In this way the Lord will be with you. His power will be evidenced. He will direct his people unto himself, ordering their lives in accordance with his demand for social justice.

In the light of God's kingdom revealed through Jesus Christ, even more is the Christian of our day called upon to witness to social justice for all of God's people. He finds through the total commitment to Christ his own meaning as a child of God. He is then compelled by God's power to go out and witness to this relationship for all men. He insists that only in this way will there come justice for all.

Prayer: Help us, our Father, to seek thy will in all areas of life. Reveal to us thy way of justice for all men. Empower us to speak out, regardless of the consequences, so that our day may survive with thy blessings flowing out upon us. Amen.

—J. M. MCLEOD

SEPTEMBER 13

The Lord is good to all, and his compassion is over all that he has made.—Psalms 145:9

AN OLD MAN whose son had been convicted of gross crimes in the Army and sentenced to be shot came to plead with Lincoln. As the boy was an only son, the case appealed to Lincoln. But he had just received a telegram from a Union general which read: "Mr. President, I beg you not to interfere with the courts-martial of this Army. You will destroy all discipline in the Army." Lincoln handed the man the telegram, watching disappointment and sorrow come over his visitor's face. Then he wrote out an order and handed it to the father. The man read: "Job Sm is not to be shot until furth orders from me. Abraham L coln."

"Why," exclaimed the fath "I thought it was going to be pardon. You may order him to shot next week."

"My old friend," said Linco "evidently you do not understa my character. If your son is ne shot until an order comes fr me, he will live to be as old Methuselah."

Just so, because of his comp sion, we must expect justice fr God to be creative, even reden tive, in its results. Mercy is ju ment in love that moves us to se to make our enemies our frien Mercy is dealing with those w despitefully use us as we wo wish them to deal with us.

Prayer: Our Father, we thankful that thy spirit of co passionate goodness is at the he of our universe. We are aware thy love that cares, that forgiv that redeems our lives. Amen

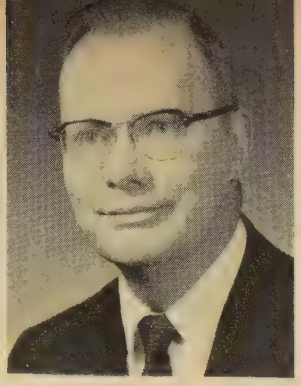
—GILBERT G. ST

SEPTEMBER 20

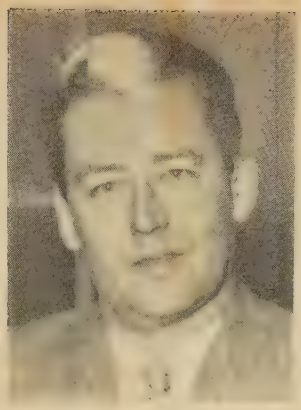
How beautiful upon mountains are the feet of who brings good tidings, publishes peace, who bri good tidings of good, publishes salvation, who s to Zion, "Your God reig
—Isaiah 52:7

HIGH UP in the Andes, in Pe one can still see the pa across the tops of the mounta on which runners carried ne from place to place in earlier da Seeing those paths makes it eas to understand what Isaiah had mind. If famine threatened a lage in that mountain vastne and a runner came, how beauti

M. McLeod
celand, Fla.



Gilbert G. Stout
Mt. Pleasant, Iowa



John A. Guice
Kansas City, Mo.

Henry Ratliff
Hartford, S.Dak.

s feet would seem as they ought him ever nearer. Every-e in the village would crowd ound him to hear the word he ought, sure that help would fol-w.

Messengers from God are like at. We should greet them as gerly when they come. They ing word of good tidings, of ace, of salvation. Best of all, ese messengers bring word that d reigns.

As we face the tragedy of our odern world most of us feel lpless and, far too often, hope-ss. We feel that men must be e ones to set it right and we e no men around us of such ature.

One of our great missionaries s said that she got the courage go out to a desperate and hope-ss land from a simple faith she ard expressed in the prayer of old New England farmer. "O od," he prayed, "we thank thee at thou art able."

This is the message Isaiah heard om the one whose feet were autiful as he brought it across e mountains: "Your God igns." Men do not have to do all with their own strength. sus said, "My Father is work-g still, and I am working."

Our God is able! To cope with e problems of our world; to ring peace out of the chaos of r times; to give us strength and urage no matter what we face. ow beautiful upon the moun-ins are the feet of him that rings such tidings, that says, Your God reigns."

rayer: O God, may the feet of e messengers of thy hope as they ome over the mountains of our espair be beautiful to us. Make us know that this is our Father's world; that thou art always at work in mysterious ways, and that thou art able. Amen.

—JOHN A. GUICE

SEPTEMBER 27

> *I will look with favor on the faithful in the land, that they may dwell with me; he who walks in the way that is blameless shall minister to me.*
> —Psalms 101:6

CHURCH PEOPLE are often clannish and the Christian fellowship splintered into denominations along political, social, and economic lines. The community of the clergy is at times strained between those who serve in big and those in small churches, between the high and the low salaried. It is difficult to work in the little church under the eaves of the big church because we want to be where the crowd is, issues and principles being secondary.

In a religious fellowship, one should think character would be pre-eminently the standard; rather, it may be the color of one's skin, size of pocketbook, mental capacity or education, personal achievement; anything but that there is poverty of soul, need of divine and human love, a thirst after righteousness.

We think it a virtue to make no distinction between good and evil; we believe that they mingle universally into a dull gray. But this may be in us merely the sanction for our own moral poverty and willfulness.

We think ourselves tolerant, but can it be indifference or ignorance of living issues being won or lost by committed persons pitted against powerful adversaries? We are reminded not to forget those of the household of faith. How can we do good to enemies, if first we do not know how to love our friends?

And how can we practice the Sermon on the Mount, if not first the Mosaic law? Or to care for others, if not first for ourselves? How can we save the lost, if we do not confirm the found? How can we unite a splintered world, if divided ourselves? Or heal the sick, if we are ill? The world knows how to care for its own. Do we know how to look after our own?

The so-called righteous are not made of iron, but in constant need of support. Elijah is near to giving up when it is revealed that 7,000 in Israel have not bowed the knee to Baal. From this he takes new heart.

Those of like mind take one another too much for granted. The faithful and devout are many times accepted as a matter of course. Those who persevere need to be honored, as those who do not persevere need to be understood.

Thus the declaration of the Psalmist, that the faithful will dwell with me and those who are perfect will serve me, gives strength where there is struggle to be what one should.

Prayer: Our heavenly father, guide and help us in ascending the ladder of life. Fill us, we pray, with holy aspiration. Continually replenish the wells of inspiration. Give us vision of thy perfection in devout persons we behold without imagination; and though unworthy, wilt thou keep us ever in thy love. In Christ's name. Amen.

—HENRY RATLIFF

Painting found in a tomb at Thebes shows how men labored to make brick for renewing the workshop of Amun at Karnak. Many Israelites were brickmakers before Moses led them out of Egypt. From ILLUSTRATIONS FROM BIBLICAL ARCHAEOLOGY

BARNABAS Looks at New Books

NEW excavations in Bible lands [see *And He Unrolled the Scroll,* page 2] and almost 1 million ancient documents are turning biblical scholars into detectives. You can get a good glimpse of their findings in ILLUSTRATIONS FROM BIBLICAL ARCHAEOLOGY (Eerdmans, $3.50) by **D. J. Wiseman** of the British Museum.

What I especially like about this book is its pictures of old carvings, tablets, and other artifacts that help me understand how people lived in Bible times. Sunday-school teachers will find the book an ever-present help in livening lessons.

In 1955 Superintendent of Schools **Virgil T. Blossom**'s fellow citizens in Little Rock, Ark., voted him Man of the Year. The chief reason was his work in drawing up and publicizing a plan for gradual integration in the city's public schools. But by 1957 he was shot at and his family was threatened—because of his work in trying to put the same gradual integration plan into effect.

In IT HAS HAPPENED HERE (Harper, $2.95) Blossom details the gradually corroding effects of hate propaganda planted in a progressive, law-abiding community by extreme segregationists, many of them from out of the state. He asserts that political opportunists exploited the tension to bring pressure on Gov. Orval Faubus. And he points the finger of blame, too, at ineffectual federal policies that provided no plan for supporting local attempts to carry out integration ordered by federal courts.

When federal "help" finally did come, in the form of troops, it did incalculable damage, Blossom contends.

"If you get Ross down on paper," *New Yorker* staffer Wolcott Gibbs once warned **James Thurber,** "nobody will believe it." But in THE YEARS WITH ROSS (Little, Brown, $5) the irascible genius who founded *The New Yorker* and was its editor from 1925 to 1951 lives again, hilariously and poignantly.

"It's up to God to send some young talent around this place and he's been neglecting the job. That's the trouble," Ross once complained. But among the talent that was sent were Robert Benchley, Alexander Woollcott, Ogden Nash, Peter Arno, Helen Hokinson, Charles Addams, Dorothy Parker, Gibbs—and Thurber himself.

"Against the enemy, despite the Allies, regardless of terrible dissensions, I would have to constitute around myself the unity of lacerated France." So begins the magnificent central volume of the WAR MEMOIRS OF CHARLES DE GAULLE: UNITY 1942-1944 (Simon and Schuster, $6).

Taking up the French leader's story where a preceding volume, *The Call to Honour* (Simon and Schuster, $6) left it, UNITY goes on from the thi spring of World War II. Already a cepted by the French Resistance as t head and symbol of Free France, Gaulle was tackling the task of uni ing and leading the nation. But was opposed by Allied leaders, w suspected him of vast personal ambiti and would have preferred to deal wi the "nonpolitical" soldier, Gen. Her Giraud.

Richard Howard has done a sensiti job of translation. In fact I w occasionally so caught up in the rhyth and sweep of the narrative that I forg to keep my mind on its sense. B never does it lack content. This Fren statesman speaks his mind brillian —and fully.

Increasingly of recent years, church have been coming under heavy fire f what many critics claim is their ten ency to hide their heads in the sa —to content themselves with their ov smug activities and pretend that ran ant social evils do not exist. Whet the point is well taken need not argued here: more importantly, ther a new book on the market about dr addiction that calls on churches all ov to pitch in and help.

It's WHO LIVE IN SHADOW (McGra Hill, $4.50), coauthored by **John Murtagh,** New York City's ch magistrate, and **Sara Harris,** so ologist-writer. The world of dope add tion is a shadowy, nebulous, a

ntastically cruel world; because it is pleasant, it is easy for outsiders to rn their backs on it. Here our thors, after pinpointing just a few the typical victims and the vultures o prey on them, condemn the ingent policies the U.S. government w follows in trying to stamp out the il. Instead, they urge what they con- er a more enlightened approach, listing the aid of churches, schools, medical profession, and others.

Brazil has voted its highest decora- n to Nebraska missionaries "Senhor o" and Jessie Halliwell, and $1 mil- n to continue their healing and issionary work along the upper nazon.

LIGHT IN THE JUNGLE (McKay, .50) is the story of **Leo** and **Jessie alliwell** and their 30 years as venth-day Adventist missionaries. ding fugitives from witch doctors, ling savages of Christ's love, contend- g with murder, violence, and brutality ould seemingly leave little room for iety; nevertheless, the book has a light uch. It has been edited by Will ursler and is well illustrated with notographs.

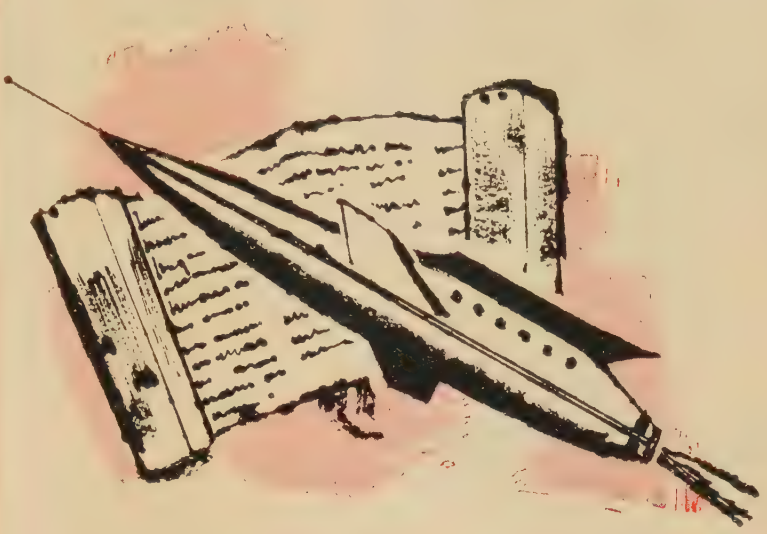
While few modern Methodists be- ve in ghosts, those with a historical nt may find interest in POLTERGEISTS English stylist and historian **Sache- erell Sitwell** (University Books, .75). One chapter is about the polter- ist, or noisy, mischievous ghost called effery," that was said to haunt muel Wesley and his family at Ep- orth rectory.

Inglis Fletcher writes her historical ovels in an old schoolhouse in the rden at Bandon, the North Carolina antation that now is the Fletchers' me. But her life was not always so rene. Marriage to a mining engineer ok her to camps throughout the Vest when it was still wild. And re- arch for her books has carried the letchers half around the world. All is she tells in her autobiography, AY, PACK, AND FOLLOW (Holt, $4.50). Vomen, particularly, will enjoy it.

Any social worker, psychologist—or ven a nosy neighbor—can tell you hat, of all quarrels, a family row is apt be the bitterest. Perhaps that was one ason why the Civil War was so hotly ought; certainly, as **Elswyth Thane** hows in THE FAMILY QUARREL (Duell, loan and Pearce, $4.75), it was an mportant factor in making the Ameri- an Revolution the difficult struggle it roved to be.

Miss Thane, in private life the wife f naturalist Dr. William Beebe, has ne major point to make: The colonies ere fighting only for the same rights hich their British ancestors had won

Are You Yearning for Learning And Can't Go to School?



DIP into the riches of man's knowledge—at bargain prices—by way of such paperbacks as these during Christian Education Week (Sept. 27-Oct. 4).

The Growth of Physical Science, by ***Sir James Jeans*** *(Premier Books, 50¢)*—the story of scientific progress from Babylon to Los Angeles, graphically and simply told.

Why We Act That Way, by ***John Homer Miller*** *(Apex Books, $1.25)*—approaches psychology through a discussion of how normal people react as they meet normal life situations.

The Meaning of the Dead Sea Scrolls, by ***A. Powell Davies*** *(Mentor Books, 50¢)*—the exciting story of the Scrolls' discovery and the new light they shed on Christianity.

Four Tragedies, by ***William Shakespeare*** *(Pocket Library, 35¢)*—Mark Van Doren's brilliant prefaces illuminate the plays *Romeo and Juliet, Macbeth, Hamlet,* and *Julius Caesar.*

Satellites, Rockets and Outer Space, by ***Willy Ley*** *(Signet Key Books, 35¢)*—questions on rocketry and space exploration answered by a leading authority.

The Pocket Book of Old Masters, edited by ***Herman J. Wechsler*** *(Pocket Books, 25¢)*—64 paintings by 10 great artists, with biographies of the painters by 10 noted writers.

30 Days to a More Powerful Vocabulary, by ***Wilfred Funk*** and ***Norman Lewis*** *(Pocket Books, 25¢)*—a step-by-step way to add to your ability to express yourself through words.

The Pocket History of the United States, by ***Allan Nevins*** and ***Henry Steele Commager*** *(Pocket Library, 50¢)*—the saga of the American people by two famous historians.

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long before. They were Englishmen, mostly, fighting fellow Englishmen; the war was long, and the struggle costly. But it not only won for the rebels the rights they sought, but set in motion a long train of new freedoms in the years to come.

Here, the accent in the narrative is on the battles in the South, a scene largely overlooked by many other writers. The telling is skillful, the pace pleasant. It adds up to an easy-to-read book which may well increase the knowledge of most of us average readers.

My wife is one of the few people I know who can sniff happily while passing an oil refinery. She spent some childhood years on the Kansas-Oklahoma border, and the smell of petroleum reminds her of many pleasure-filled days. That's why I didn't take her enthusiasm over **Ruth Sheldon Knowles**' THE GREATEST GAMBLERS (McGraw-Hill, $6) too seriously until I'd read it myself. But here is the swashbuckling story of the wildcatters, the prospectors, the scientists, and the hunch players—complete with enough kidnapings, murders, and chases to satisfy the most avid thrill-seeker.

The men who built the oil industry have been giants in their generosity as well as in their chance-taking. For instance, there is Mike Benedum, who has been responsible for rebuilding his home town of Bridgeport, W.Va., including a Methodist church of such beauty that it attracts 12,000 visitors a year.

Many scientists see the universe in a material, mechanistic way, yet the gulf between faith and reason need never

Arthur Koestler: links science and faith.

have happened, opines **Arthur Koestler** in THE SLEEPWALKERS (Macmillan, $6.50). As the title indicates, he tells of the great scientific discoveries that have been made by the intuitive proc rather than by reason.

It's a fascinating study of creat genius and the struggles of science emerge as truth. Koestler is a power writer, who handles his subject for fully.

Eagle Scout **Richard Lee Chappe** whom TOGETHER readers met in (*Boy in 3 Million* away back in Feb ary, 1958, now is an author. H written ANTARCTIC SCOUT (Doc Mead, $3.50). He also took the pho which illustrate this zestful report his year in Antarctica as the represen tive of the Boy Scouts of America. T young Methodist (he's a member the Central Park Church, Buffa N.Y.) served in Antarctica w scientists of the International Geophy cal Year program during the lo winter night and summer of 1957-19

For 500 years, Chinese have be settling in the South Seas. Today th overseas Chinese (*hua-chiao*) are t most influential group in Southe Asia. For the West this presents problem, for they have never been similated into the countries in wh they live and Peking persuasively sinuates "motherland" loyalty.

The *hua-chiao* believe Commun supremacy in Southeast Asia is evitable. But the West still has a cha to change this, says *Newswee* Southeast Asia correspondent, **Robe S. Elegant** in THE DRAGON'S SEED (Martin's Press, $4.95). It's importa reading for anyone who wants to kn the real situation in the Southe Asian powder keg.

"The trouble with politics is t it's too much a spectator sport," lieves **Stephen A. Mitchell**, who former chairman of the Democra National Committee has been just active in the "sport" as you can Mitchell has written ELM ST. POLIT (Oceana, $2.75) to encourage m people to take a larger part in th political parties and their governme The best proof that Mitchell's bel in the two-party system is not mere service is that the foreword is writ by Leonard Hall, his onetime Repu can counterpart.

Because Bill and **Frances Palm** believed the selection of their adop youngsters should be in God's han they didn't see their children-to-be u Joe, eight, and Ruth, five, arrived the Palmers' farmhouse with the w fare ladies. Filthy, undernourish ragged, and distrustful, these were children to warm the hearts of adopt parents, and Frances Palmer adm that at first she didn't love them.

How the Palmers learned to l these waifs and understand their ne is told by Mrs. Palmer in AND FO

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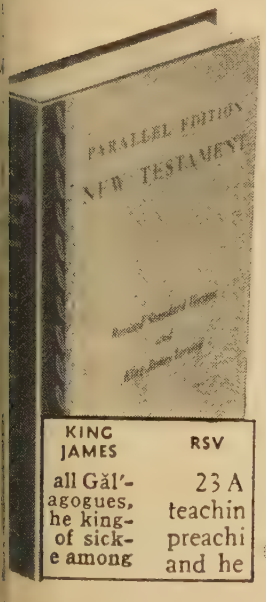

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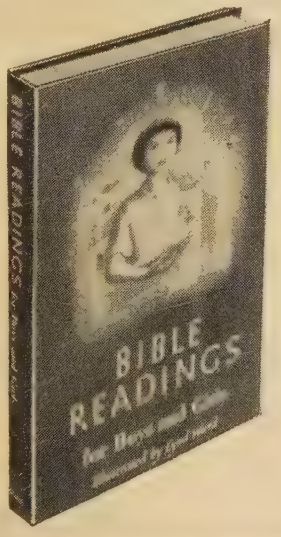

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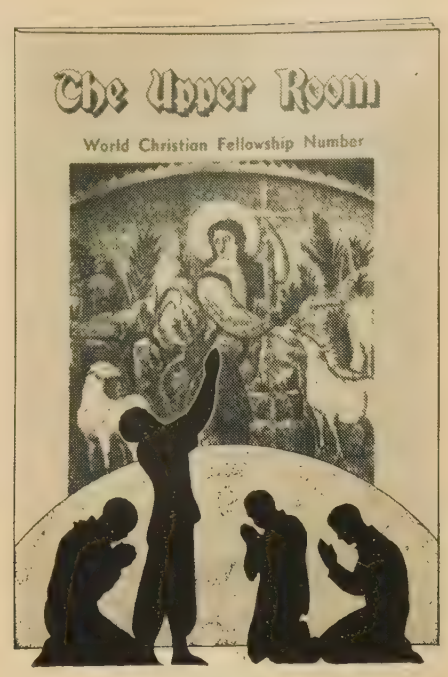

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Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

I WANT to speak a word for all my brethren who stand in the same pulpit Sunday after Sunday and speak for 15 to 30 minutes to people who heard them last Sunday. I wonder if laymen have any idea what this involves. How many would agree to address the same congregation on 48 consecutive occasions and promise to have a fresh and stimulating word each time? We should not marvel that once in a while preachers fall flat, but should consider it one of God's great miracles it does not happen more often. TV stars, with all the money they pay writers, frequently burn out at the end of one year, and even novelists may produce a great book and then come through with something far from their best.

All of this came to my mind as I read

THE MIDDLE AGE OF MRS. ELIOT, by Angus Wilson *(Viking, $4.95).*

I read Wilson's *Anglo-Saxon Attitudes* and I thought it was one of the finest books that has come to my desk in many a day. I looked forward with anticipation to this one, and while it is far from being a poor novel it is certainly not up to the previous one. It has to do with an attractive woman whose husband was killed on a trip to the Orient and what she had to do to adjust her life.

I suspect that many a woman who has had to face this same problem may find more in the book than was apparent to me. It must be a terrifying situation and every minister knows how often fine women in his congregation find themselves cast down into loneliness. It is no wonder that Mrs. Eliot became a problem to herself and to her friends, though she does come to an endurable life in the end.

My main objection is to the excessive amount of useless talk. Heaven knows that this is characteristic of a vast number of people who seem to fear silence as if it were the devil. How many people in our generation assume that any kind of talk is better than quietness! I still think, however, that a novelist need not fill up his pages with all this tiresome conversation if he expects to hold the attention of the reader. It is bad enough to have to listen to it, but it is 10 times worse in cold print.

I'M ALL RIGHT, JACK, by Alan Hackney *(Norton, $3.50).*

Ever since I was old enough to understand the English language, I've heard about the Englishman's failure to see a joke. As soon as I went to seminary and met some English students, I knew that this was all false. Then, when I took my first trip to England, I soon learned that this popular opinion is complete nonsense. If there are still some who are in doubt, let them read *I'm All Right Jack*. It is the kind of satire in which the English excel.

Here is a young fellow who gets into the foreign service but is dismissed for no real reason, though he assumes it was because he may have had some distant relative who was interested in Communism. He decides to become a common workman in a factory and all goes well until, in a perfectly innocent manner he falls under the suspicion of the union leaders. One of them is a Communist who is always talking about how good things are in Russia. I mention this because the British can laugh about such matters rather than get hysterical the way we do in America.

The scene is England, but a lot will apply to us. There is the fear on the part of the union men that if they do too much work they will be exploited. There is the man who deliberately wants to provoke a strike for his own benefit. There is the well-intentioned but hopelessly muddled young man who seems destined always to speak the wrong word and do the wrong thing. Back of it all, there is a situation which reflects the sickness at the center of labor and management relationships the world around. The humor has a barb in it and even when I was laughing outside I felt like weeping inside because of the mess modern industrial society sometimes creates for human beings.

Grow On (Rinehart, $3.50). "Four," dentally, refers to Joe, Ruth, and more children the Palmers later pted as a younger brother and sister them.

Beatrice Hawker's grandfather a wild shepherd lad in England's st Country when converted by the thodists. Her aunts were Victorian sters, her parents and friends "ordi-y" people. Look Back in Love ngmans, $3.75) is her tender rec- of their way of life—a way now ost forgotten. It provides American thodists with some of the most in-esting reading of the season.

Back when I, Barnabas, was news-bering, a famous cartoonist won a itzer Prize. His name: **Reuben L. ldberg,** better known to his fans as be.

The award was for his serious edi-ial cartooning, but Goldberg's speci-y has always been zany inventions. has a knack for drawing a series the most baffling looking machines, h one set in motion by the action the gadget before it; in sum, the ole invention eventually solves some iculously simple problem. Now he's embled a new batch of these in w to Remove the Cotton From Bottle of Aspirin (Doubleday, 50).

You can get an idea of the scope these inventions from the aspirin-ton routine. Among other things, make this invention work you'd ed: a dynamite detonator, a housing velopment, a TV quiz

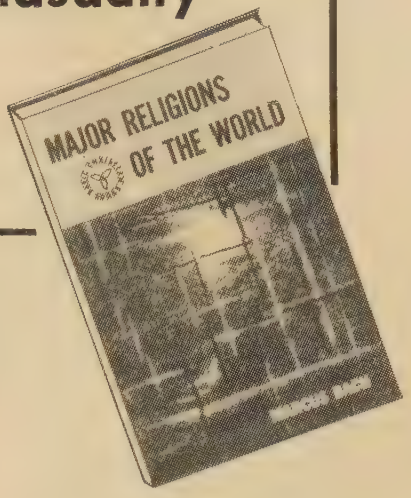
oldberg's early bird: zany but typical.

ow, the Rockette chorus line, a foot-all, an art museum, a hippopotamus, grape-crushing thingumbob, a heli-pter, an expectant father, and a boll eevil.

Anyway, the book is good for a few niles. The lightest possible diversion r a frothy day.

Barnabas

. . . an unusually sensitive treatment



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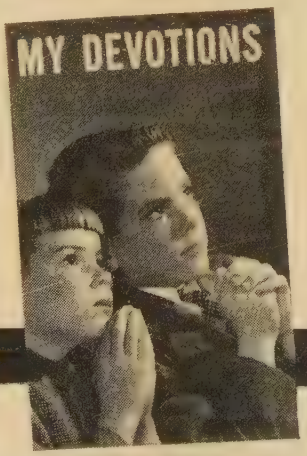

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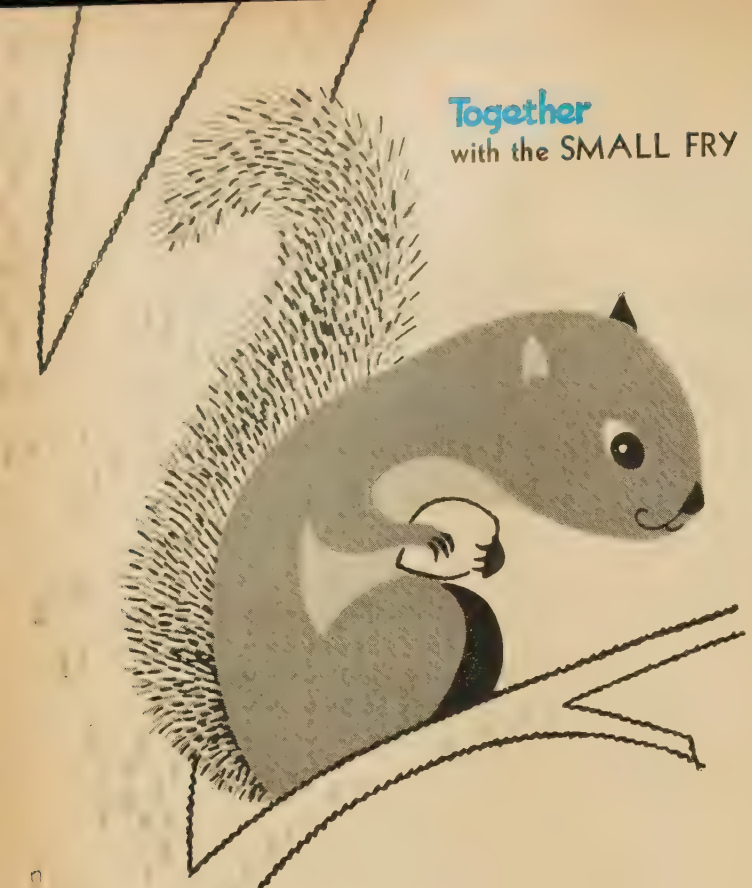


ALBERT and the Bad News

By Margaret Redfield

ALBERT ANT came skittering down a path so f
he almost ran into his friend, Charlie Centipe
"Good—puff, puff—morning," said Albert,
out of breath.
"Sit down and rest a moment," invited Char
who was sitting comfortably in front of a rock
"Oh, I can't!" puffed Albert. "I am the beare
he added importantly, "of very bad news!"
"Is that a fact!" exclaimed the centipede.
"Yes," Albert went on. "Sammy Squirrel bro
his leg this morning! He was playing by the su
mer cottage on the hill, and he took a flying le
from a tree into the old chair on the porch. T
chair fell off the porch with Sammy in it.
"Now," continued Albert, "I must rush along
tell Sammy's mother the bad news."
"Just a minute," said Charlie. "Is she that st
widow squirrel who lives in the big pine tree?"
"Yes, yes," Albert answered impatiently.
"Tch, tch!" said the centipede. "Bad news l
this could be a shock to a stout widow squirre
"Well, I have to tell her," said Albert, sor
what crossly, and he started to run.
"Wait!" called Charlie. "It's quite a long w
to the pine tree. You'll get there much faster if y
ride on my back."
"That's a wonderful idea!" Albert exclaim
"Thank you for thinking of it."
"Now if you'll wait just a minute," Charlie s
to Albert, "I will uncross all my legs and th
we'll be on our way. Oh, my, if I had known
would have to leave in such a hurry, I would ne
have crossed them. By the way, Albert," he add
"were you there when Sammy fell?"
"Well, no," Albert admitted, "but Sammy's
ter told my cousin Clarence and he told me."
"Hmmm," said the centipede. By this time
had uncrossed all his legs and was busily roll
a small pebble toward his house.
"Oh, please hurry!" begged Albert.
"Yes, yes," agreed his friend. "We'll be on
way in a moment, but first I have to put this peb
in front of my door. I don't want some pass
stranger to see the door open and think this pl
is for rent." He nudged the pebble into place
turned to Albert. "There! Jump on and let's g
As the centipede scurried along, Albert wonde
how he would tell Sammy's mother.

Charlie looked over his shoulder. "Did anyone escribe the accident to you, Albert?" he asked. Carefully, I mean, so that you can give Sammy's other all the details."

"Well, no," said Albert. "But my cousin Clarence id Sammy's sister called the news down to him om the top of a tree right after the accident ppened."

"Did Clarence see Sammy?" asked Charlie.

"Well, he didn't say," Albert answered.

Charlie stopped in the middle of the path and gan to rub one front leg against another. Bumped my leg on a twig," he muttered.

This was too much! Albert jumped down and arted off alone. "I really can't waste any more ne!" he called back crossly.

Charlie looked up. "I don't think you need to rry any more, Albert," he called. "There's Sam- y on his way home now."

Albert looked up, too. Sure enough, there was ammy Squirrel running from branch to branch, id leaping from tree to tree.

"Sammy!" shouted Albert, as the squirrel raced own a tree trunk and paused for a moment. "How n you run so fast with a broken leg?"

"Who said I had a broken leg?" asked Sammy.

"Your own sister, that's who!" returned Albert. She told my cousin Clarence, and he told me that ou fell off the porch and broke a leg."

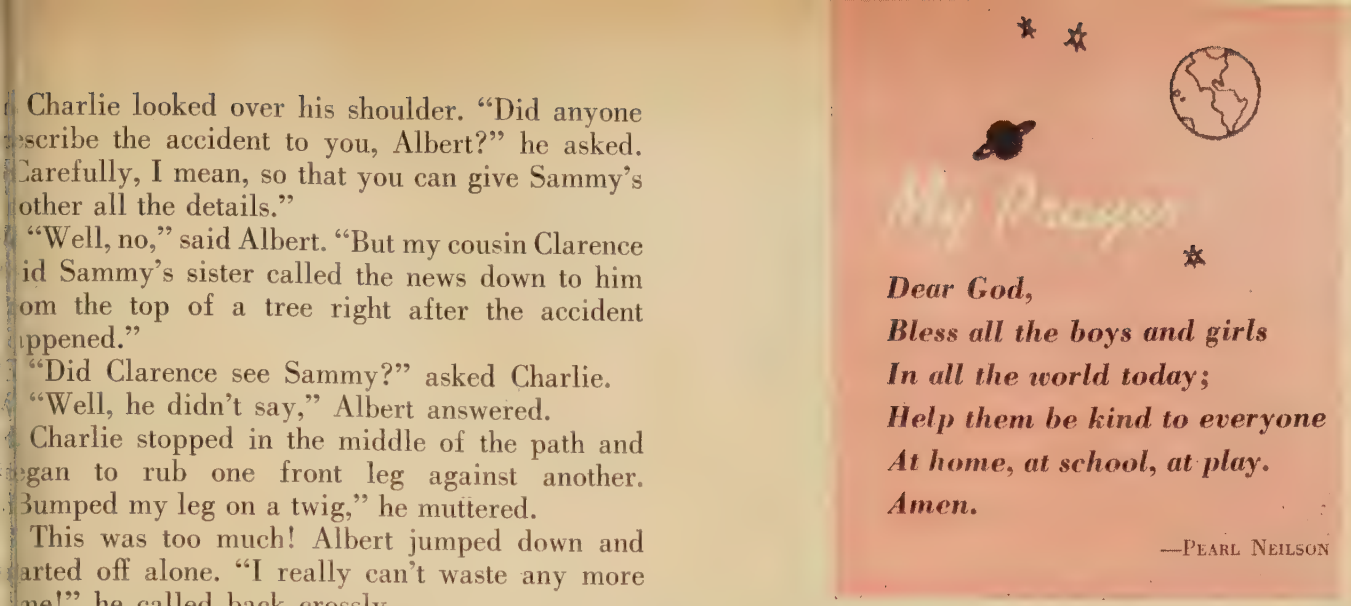
"Oh, that!" Sammy laughed. "I fell off the orch, all right, and broke a leg, but it was the air leg. It was an old chair, anyway, so I guess doesn't matter too much." Sammy flicked his tail. "I have to go home for lunch now," he said. Albert felt very silly. He didn't know what to say.

"Sometimes," said Charlie Centipede, carefully turning around and starting his hundred legs toward home, "when people hear things in a hurry, they don't take time to get the story straight. They get excited, and—well, you know how it is."

"Yes," said Albert, meekly. "Oh, my! Isn't it a good thing we found out it was all a mistake before we got to Sammy's mother? Think how upset she would have been!"

The centipede nodded. Suddenly Albert understood why his friend had made so many delays. "Thank you very much," Albert said shyly.

"Don't mention it," said Charlie.



Dear God,
Bless all the boys and girls
In all the world today;
Help them be kind to everyone
At home, at school, at play.
Amen.

—Pearl Neilson

Hand-me-down News

The wisest of children
(and grownups, too,)
refuse to repeat
all the rumors they hear
from the lady next door
and the boy down the street.

For hand-me-down news that
is bounced all about
like a big, rubber ball
causes people concern
over things which quite often
are nothing at all!

—Ruth Adams Murray

BIBLE STUDY *by Television*

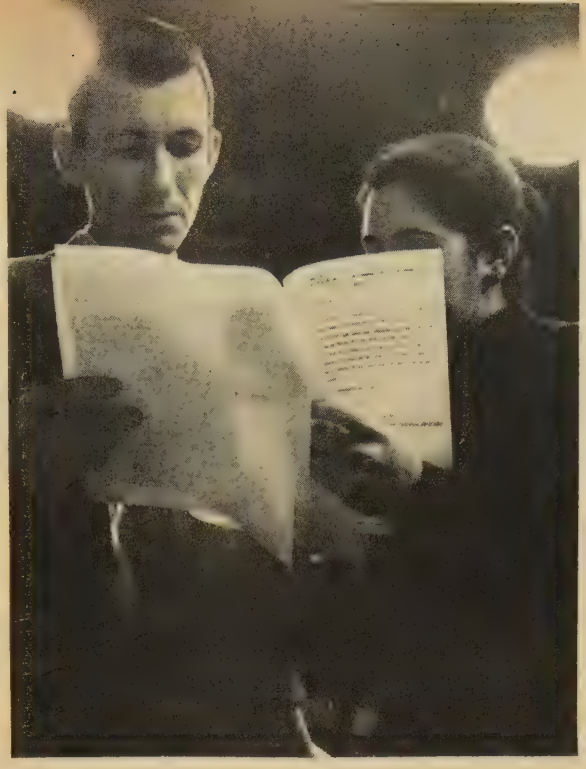
It's new—and, by viewer demand an encore will hit the air waves this fal

In the studio, scholars listen, as in their homes thousands more tune in. It's American University's Bible course, 1959 sty

OR 31 CONSECUTIVE Saturdays, starting at the noon hour, 80,000 Washingtonians and suburban neighbors sat th eyes glued to TV sets for one hour. It wasn't a big-ney quiz, or a gag-firing comedian, or even a tried-and-e Western—but a course in religion! Dr. Edward W. uman, chaplain of Methodist-related American University, s on the air over WMAL-TV with *The Life and Teaching Jesus*.

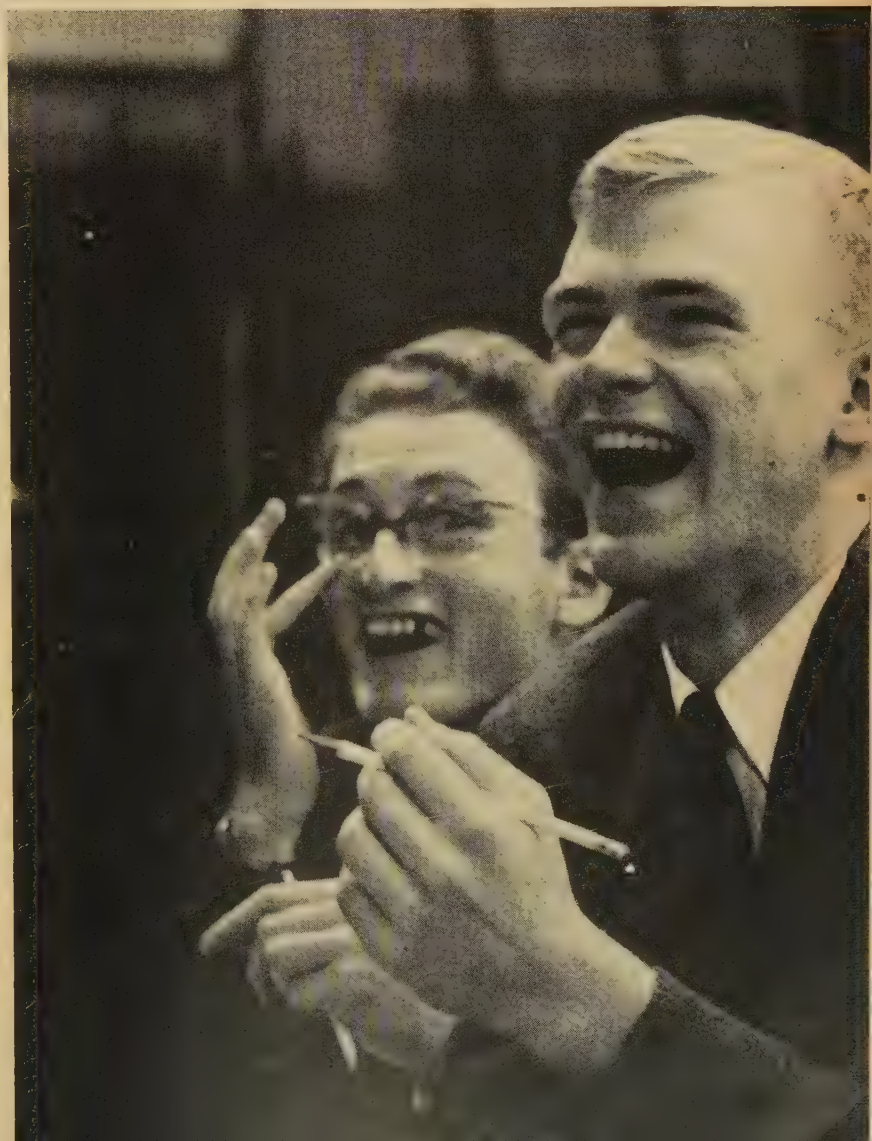
For most viewers, this was a fascinating insight into the vior's life. But for 12 students in the studio and 1,652 out-e, this fall-and-winter series was a serious educational ject. More than 150 men and women paid $20 each for a nce to earn two college credit hours over TV (studio dents got three), while 1,500 paid $2 apiece for the course labus.

The program was sponsored jointly by American Uni-sity and the Council of Churches—and soon won top ing in its time slot. The National Religious Publicity uncil awarded it an "extraordinary citation of merit";



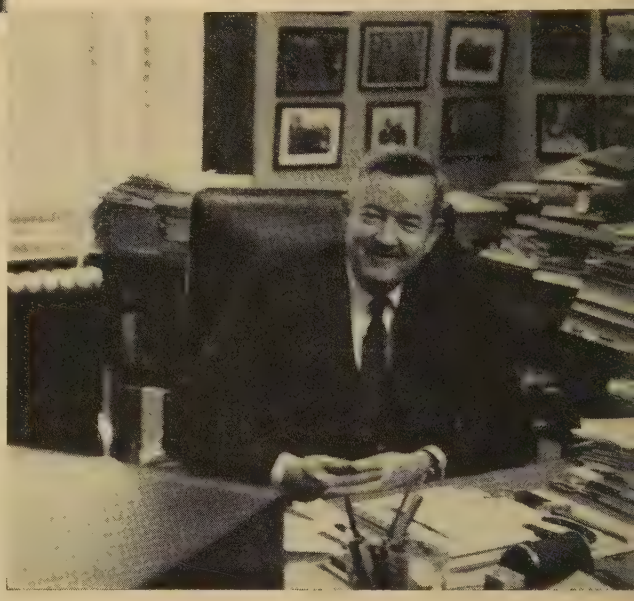
Before each lecture: *Director Dick Armstrong and Producer Martha Mendenhall check the telecourse script. They both were overwhelmed by the success of the course.*

n the air: *Dr. Bauman, effective teacher, knows how to ix earnestness with humor s students (right) take to heart.*



On field trip: *Anna Haas studies a display of religious cart at Dumbarton Oaks Lib*

At work: *Alabama Senator John Sparkm Methodist layman, was among viet*



In Methodist-related Sibley Hospital: *Nurses learn more about the greatest healer of all time.*

critics enthusiastically acclaimed the Methodist chaplain as video's new "dynamic personality."

Besides his lectures, Dr. Bauman used written and reading assignments, guests, exhibits, and field trips. On the final test, one of the highest scorers was Navy Comdr. John Neff, a Methodist layman.

"You make the Bible come alive as a practical help in our everyday lives," one family wrote Dr. Bauman. "Now we feel TV is really worthwhile."

That's the reaction sponsors confidently expect this fall to another experiment in educational TV—this time on the Old Testament. Dr. Bauman again will teach.

Typical suburban family: *Lt. Comdr. E. L. Van Landingham, his wife, and daughters view one of the course paint*

How times have changed...
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Before the discovery of insulin in 1921, the treatment for diabetes was one of "undernutrition"—actually slow starvation. The diabetic lived an invalid's life. Happily, today, if you're diabetic, you can enjoy a long, productive life by following your doctor's program of diet and medication.

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BE ALERT TO CHANGES, MISSIONARIES ARE TO

Methodist missionaries must be alert to new problems arising from the unprecedented burst of missionary activity by Buddhism, Hinduism, and Islam, and quick to sense when old church mission programs should give way to new ones.

This is the advice of missions experts attending the Methodist Furloughed Missionaries Conference, DePauw University, Greencastle, Ind. And they point to such cities as Salisbury and Umtali, Southern Rhodesia, as places where mission work should be started at once. In those cities, new immigrants from rural sections need social, moral, and spiritual values to replace former tribal traditions.

New missions also are needed in rural areas, such as in vast sections of Brazil just opened for homesteading, they add. This land, according to Robert Davis, who serves in Brazil, is attracting many Protestants and Protestant sympathizers.

Urban needs are further emphasized by Charles Miller, missionary to Africa, who warns, "It may be necessary to alter our traditional pattern of grouping large numbers of missionaries a compound and to disperse them the cities and suburbs." Eliot Shi a missionary to Japan, says the prob has been partially solved in Naga where a Christian social center helped thousands of new migrant the city adjust to urban life.

Another area of growing need, experts say, involves the rising nun of non-Christian intellectuals searc for a religious faith. The church's here, says India missionary Dr. M Finger Bale, is to produce Chris literature of sufficient depth to c lenge and stimulate these people. a comprehensive view of current sion problems, see *Are 'Foreign' sions Through?* January, 1959, 32.]

The new missionary zeal Buddhism, Hinduism, and Islam lows centuries in which these relig waned in vitality, according Margaret Billingsley, Woman's sion of Christian Service executive. now, she reports, each is seeking become world-wide and each ha program for gaining converts in

Though not on the program, Patrolman J. D. Hewatt and his motorcycle attra much of the young set's attention at the recent dedication of a $72,000 cottag Methodist Children's Home, Decatur, Ga. The boys are residents of the ho

ditionally Christian West, including e U.S.

In addition, each has become allied ith the rising spirit of nationalism in homeland, where political leaders e quick to use religious traditions promote patriotism.

One solution being tried by Method-

ow at the Metropolitan Museum's loisters branch, New York, is the old- t Christian chalice, Chalice of Antioch.

s and other Protestants through the ternational Missionary Council is the tablishment of study centers around e world where Christians can probe to the history and principles of non- hristian cultures in an effort to nderstand them and to devise fresh ethods for penetrating them with he light of the Christian Gospel."

ouths Quiz Celebrities

Teen-agers of a Geneva, N.Y., hurch, quizzing six celebrities over special nation-wide telephone hookup bout their Christian beliefs, have re- ived answers which, they said, nspired" them.

The unusual project drew many sitors to North Presbyterian Church. oices were amplified so all could ar. The youths talked with: Dr. heophilus M. Taylor, moderator, nited Presbyterian Church, USA; ate Senator Dutton S. Peterson, ethodist minister and president of e New York State Council; Jesse wens, Olympic track star and a hicago youth commissioner; Sen. largaret Chase Smith (R., Maine); V star Bud Collyer, and TV-movie ar Robert Young.

evive Churches, Chapels

Many abandoned Methodist churches d chapels, victims of population ifts from rural to urban areas, now e being revived. Three factors are elping: determination of residents not let them die, influx of new families, and support and encouragement from the Board of Missions. Woods Chapel, near Harriman, Tenn., for example, had eight members in the early 1940s, now has 75 and a new building, and Concord Church near Washington, D.C., closed until 1955, has 159 members. Others once in similar straits also have growing congregations and lively programs.

'Bill of Rights' for Children

Methodist Annual Conferences practice what they preach!

Baltimore Conference recently drew up a "bill of rights" for children, which it wants included in the *Discipline*—and then put its theories into practice by breaking ground for a Methodist Child Care Center in Rockdale, Md. It supports the center with Peninsula Conference.

The "bill," to be laid before the 1960 General Conference, declares:

- "Every child is entitled to be a wanted child; therefore, we urge the planning of families."
- "Every child is entitled to the love, care, admonition, and discipline of two parents in a home situation unimpaired by separation, divorce, or neglect, so long as both parents shall live."
- "Every child is entitled to provision for his necessities from the labor of his own parents save when physical disability or economic depression intervene."
- "Every child is entitled to continuing prayerful concern by some Sunday school or religious agency, whether he or his family seek it or not."
- "Every child is entitled to protection, so far as it can be provided, from crippling accident or debilitating disease, and to provision by society for special needs, either by reason of unusual physical or mental ability or disability."
- "Every child for whom family provision is not made as outlined is entitled to adequate attention by the community."

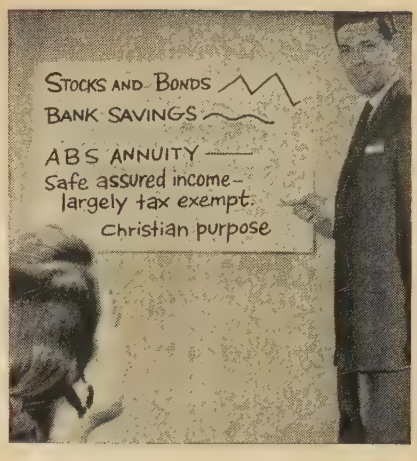
Make Local Church Free

Complete autonomy for the local church is the aim of a new constitution under consideration by the United Church of Christ. It makes the local church the basic unit of the denomination, with a national synod to consist of delegates from state and regional conferences.

The United Church was formed in 1957 by union of the Evangelical and Reformed with Congregational churches.

Composes Prayer

An "International Prayer," written by a Madison, Wis., nurse serving in Mexico, now is gaining attention from



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Church Seating Division
MENOMINEE, MICHIGAN

These Methodist children were among 150,000 Protestants in a Brooklyn, N parade marking the 130th anniversary of the borough's Sunday School Union. upper group is from St. Paul's Methodist Church, lower from Immanuel Chu

missionaries. She is Mrs. Joy de Leon of the Methodist Sanatorio Palmore in Chihuahua. The prayer asks:

"God grant that I may have the Latin love of beauty, the African sense of the ridiculous, the Indian mysticism, the Jewish faith, the American know-how, the European know-why, the Greek moderation, and the Christian love."

U.S. Buddhists Organize

U.S. Buddhists have formed an American Buddhist Association, with headquarters in Chicago. The organization is open to all interested persons regardless of other religious affiliations.

The ABA's purpose: "To make a bridge—or reconciliation—of philosophy and psychology with already existent religious concepts."

Film Tells Right From Wrong

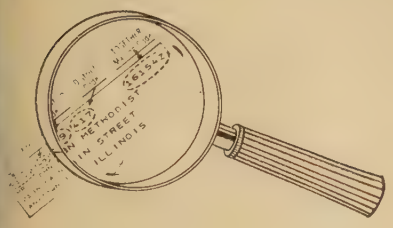
A new film, which teaches youths how to tell right from wrong, has been released by The Methodist Church. Entitled *What You Ought to Want,* it stars Bishop G. Bromley Oxnam Washington, D.C., a lecturer to yo groups for many years and a for president of DePauw Univer Greencastle, Ind. In a blackboard ture, he lists ways teen-agers can Christian principles in making d sions.

The 14-minute movie was produ by the Television, Radio, and F Commission in co-operation with Board of Temperance. It may purchased from the Board or re from the Methodist Publishing Ho

Prepare Laymen's Day Aids

Two prominent Methodist lay are preparing program materials help local-church lay leaders plan w ship services for Laymen's Day, Oct 18. They are Dr. J. P. Stafford Cary, Miss., retired public-school su intendent and Mississippi Confer lay leader, and Dr. Ernest Cadi Colwell, president of Southern C fornia School of Theology, Clarem Calif. Although a graduate of Can

We know you by your number



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Together

740 Rush Street Chicago 11, Illinois

School of Theology, Atlanta, Ga., Dr. Colwell is not an ordained minister. He is the only layman to head a Methodist theological school.

The materials will be mailed to pastors and lay leaders by the Board of Lay Activities.

Laymen's Day is observed annually on the third Sunday of October by some 30 denominations affiliated with the National Council of Churches' Department of United Church Men.

Honor 'Together'

The National Christian Writing Center at Green Lake, Wis., has honored TOGETHER with its first award for distinguished achievement in Christian journalism.

The citation reads in part: ". . . has lifted the Christian magazine to a new altitude of commanding excellence, has magnificently used color to reproduce the beauty of God's creation and to enhance the appeal of the gospel; has attained the highest professional, editorial, technical, and publication standards and . . . without lowering ideals, has achieved mass circulation for the Christian message."

The presentation took place at dedication ceremonies of the center's $75,000 headquarters during the 12th annual Christian Writers and Editors Conference. It is sponsored by the National Council of Churches and the American Baptist Convention's Board of Education and Publication. The center is on the 1,100-acre grounds of the American Baptist Assembly, and will serve as a retreat house and convention and training center for writers of all denominations.

Approve 'Dedication' Projects

Projects amounting to $670,000 have been approved to receive money Methodists will give during 1960's Week of Dedication, February 28-March 6. They range from hospital work in Pakistan to mobile units in Alaska and Hawaii and aid to the homeless in Hong Kong. The Division of World Missions, Division of National Missions, and Methodist Committee for Overseas Relief will administer them.

This year's Week of Dedication receipts totaled nearly $592,000.

Mixed Chatting? Not in 1784!

Young Methodist preachers of 1784 were warned to "converse sparingly and cautiously with women, particularly young women," in rules unearthed this year as Methodists celebrate the 175th anniversary of the organization of the Methodist Episcopal Church (now The Methodist Church) in America. Another early regulation: "Take no step toward marriage without first consulting your brethren."

Women were warned against wearing

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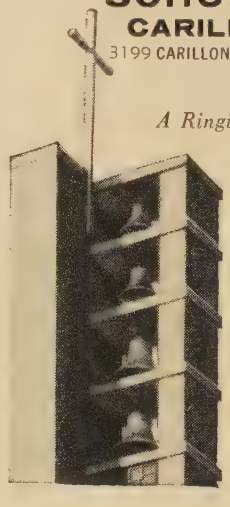

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METHODIST ALMANACK

A Miscellaney of Dates & Divers Interesting Matters for People Called Methodist

Dost thou love life, then do not squander time—Benjamin Franklin

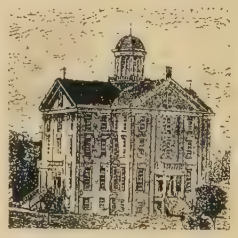
SEPTEMBER hath XXX days — 9th Month

Lord, let me make this rule, To think of life as school,
And try my best, To stand each test,
And do my work, And nothing shirk—Maltbie Babcock

1	Tu	Missionaries reach Ft. Walla Walla, 1834 ☛
2	W	Organize U.S. Treasury Dept., 1789
3	Th	Eugene Field, poet, b., 1850
4	Fr	Ohio Laymen's Institute, Delaware, Ohio
5	Sa	*He who rises late must trot all day*
6	S	Bishop J. Cannon, Jr., Edit.-Educator, d., 1944
7	M	Labor Day—Read St. Matthew 16:27
8	Tu	Raphael Pumpelly, explorer, b., 1837
9	W	Training Session for Church Camp Leaders, Camp Arrah Wanna, Wemme, Oreg.
10	Th	Dr. L. M. Smith, pres. "Emory College," Georgia, b., 1826
11	Fr	Read St. John 15:1-8
12	Sa	Asbury's preacher-friend, Jesse Lee, d., 1816
13	S	Walter Reed, bacteriologist, b., 1851
14	M	Typewriter ribbon patented, 1886
15	Tu	Southern Regional Christian Social Relations Conference, Lake Junaluska, N.C.
16	W	Dedicate Ebenezer Ch., Philadelphia, 1790
17	Th	Casey Stengel breaks into majors, 1912
18	Fr	Midwest Regional Young Adult Workshop, Camp Galilee, Mo.
19	Sa	Washington's farewell, published, 1796
20	S	*Of what I call God, And fools call Nature—Robert Browning*
21	M	Fanny Sparkes, missionary, to India, 1870
22	Tu	British hang Nathan Hale as spy, 1776 *"I only regret that I have but one life to lose for my country."*
23	W	John Wesley rides pickaback, 1768 ☛
24	Th	Francis Asbury writes James Quinn, 1812: "It is an evil time. Ye that make mention of the Lord, keep not silence."
25	Fr	Samuel Butler, poet, d., 1680
26	Sa	Freeborn Garrettson, minister, d., 1827 ☛
27	S	Rally Day—Begin Christian Education Wk
28	M	Temp. leader Frances Willard, b., 1839
29	Tu	*The sleep of a labouring man is sweet*
30	W	Hermann Sudermann, dramatist, b., 1857

Yet, though a sense of grief,
Comes with the falling leaf
And memory makes the summer doubly pleasant,
In all my autumn dreams
A future summer gleams,
Passing the fairest glories of the present!
—George Arnold

■ Willamette University, Salem, Oreg., is one of the fruits of the leader's labors. Jason Lee founded the Oregon Mission Manual Labor School within a year; by 1853



it had evolved into Willamette University. [See "Why Oregon Remembers Jason Lee," July, 1959, page 30.]

■ John Wesley recorded in his "Journal": "Fri. 23 (1768): In the afternoon we went on to Lympsham; but not without some difficulty. The waters were out; so that it was no easy matter either to ride or walk. My horse got into a ditch over his back in water . . . an honest man took me on his shoulders, and so waded through."

■ This pioneer preacher was in the 52nd year of his itinerant ministry. Ordained elder at the Christmas Conference, 1784, he preached as far north as Lake Champlain, as far south as the Carolinas.

"superfluous ornaments," particu
"enormous bonnets," ruffles, and

Methodists officially will observ
anniversary the week beginning De
ber 27. And TOGETHER's special
page November issue will bring t
many colorful personalities and
dents of early American Metho

Episcopalian Predicts Unio

Methodists and Episcopalians
unite "in our lifetime," Epis
Bishop John S. Higgins has tol
New England Southern Annual
ference. He announced that Meth
will be invited this fall to a New
R.I., meeting, probably the first
unity discussion between the
churches. Unity has been discusse
and off by commissions from the
denominations on a national level
1942.

The bishop said union would
the two churches into "a com
household once again." Methodism
by John Wesley, originated in the
century in the Church of Eng
whose American counterpart is
Protestant Episcopal Church.

Teen Writes Service

"I'm a square myself," confess
Birmingham, England, pastor i
sponse to a 15-year-old girl's ple
a "slick and simple" service, s
gave her the go-ahead to write on

Sally Moore's adaptation of
Church of England's liturgy left
what she considered "stuffy," spe
up the music, added popular t
More than 200 teen-agers packe
church, and the Rev. Richard
has promised to repeat the experi

Tribute to Dr. Bell

For church-wide leadership as
tor of the Commission to Study
Jurisdictional System, Dr. C. C.
of Lynchburg was paid high tr
at the Virginia Annual Conferen

The Commission's report is exp
to be a high light of 1960's Ge
Conference. It was created by the
Conference to make the four-year s

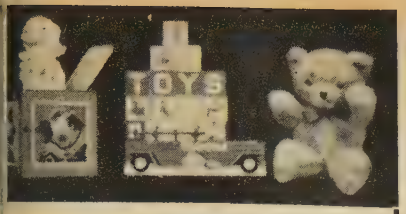
Bishop Peele Dies

Bishop William Walter Peele
retired, died July 1 at his hom
Laurinburg, N.C. Elected bisho
1938, he presided over the Richm
(Va.) Area until his retirement in

He was the son of a Gibson,
couple who farmed only 60 acre
sent eight children through colle

Praises Chaplains' Work

The general secretary of Method
Commission on Chaplains has retu
from a Far East tour "greatly
pressed" by the work of Methodist
tary chaplains, especially in organ



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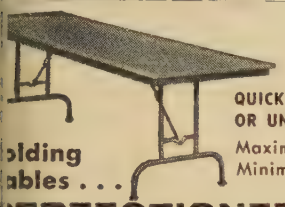

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Dr. John R. McLaughlin reported about 350,000 Methodists in service, with 300,000 Methodist wives and children living on military bases.

Historic Church to Edge Park

President Eisenhower has signed a bill enlarging Independence National Historical Park in Philadelphia so that it will reach almost to the doorstep of historic St. George's Methodist Church. [See *Three Historic Methodist Churches,* June, 1959, page 37.]

Dedicated in 1769, St. George's is the world's oldest Methodist church in continuous service. The National Park Service now is required to negotiate an agreement with the Methodists providing that "the church will be maintained without cost to the United States in the condition in which it existed during the Revolution."

The bill has been supported by the Association of Methodist Historical Societies.

Advance Specials Growing

An encouraging growth of Methodism's Advance Specials program now is under way. At the General Advance Committee's annual meeting, receipts for the fiscal year ended May 31 were listed as $7,342,802, a 16.86 per cent increase over the previous year. Under the program, Annual Conferences, local churches, and other groups give to specific missionary or overseas relief projects and seek to establish direct communication with recipients.

Declared Bishop Hazen G. Werner, chairman: "We rejoice in the growing use of the Advance as a two-way thoroughfare, with its visitation of help to people near and far and its return of renewal through the blessings we receive as we give."

Colorado Pushes Care of Aged

Colorado, where Methodists are building a $1.7-million home for the aged, now is third-place state in special housing for elderly persons. Only California and New York outrank it, according to the Federal Housing Administration. [See *What to Do With Aging Parents,* July, 1959, page 14.]

Methodism's Frasier Meadows Manor, in Boulder, is one of five new church-sponsored homes for the aged in the state.

Bequest to Aid Negroes

The Board of Hospitals and Homes is to receive the annual income from more than $3.5 million of the estate of the late H. R. Kendall, Evanston, Ill.

Mr. Kendall's will directs the Board to use the money for services to Negroes, particularly children, the el-

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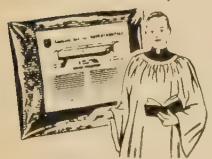

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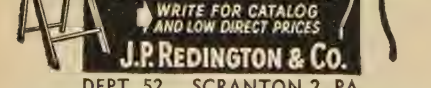

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derly, and the poor, and for aged white persons.

The Board is the largest of several beneficiaries of the Kendall estate, which has been set at nearly $14 million. Other Methodist beneficiaries include Kendall College, Garrett Biblical Institute, Kentucky Wesleyan College.

Annual Conferences Tackle Family, Community Issues

Family and community concerns captured the interest of many 1959 Annual Conferences. Western North Carolina Conference proposed that churches prepare to operate day nurseries in view of a predicted increase in working mothers.

Said a report: "While parents are spending so much time in the pursuit of material things, the church has a chance to help make possible a more abundant life for children now and for adults of tomorrow."

Several Conferences adopted resolutions favoring planned parenthood. And at a Southern California-Arizona Conference WSCS session, a strong plea for immediate attention to world birth control was made by Dr. Roy L. Smith, noted editor and lecturer.

"Is it any more immoral," he asked, "to prevent babies from being born than it is to bring them into a world where they will starve?" He cited UN reports showing 75 per cent of the world's population has 15 per cent less food than in 1938. [See *Too Many People!* September, 1957, page 16.]

High-school baccalaureates concerned Minnesota Conference, which urged Methodists to be "rigorously fair with the rights of minorities." The Conference suggested that churches, instead of schools, sponsor baccalaureates in communities where the services are controversial.

Many Conferences passed resolutions on race relations, and Newark Conference put its pro-integration statements into action by admitting Galilee Church, Englewood, N.J., from the Central (Negro) Jurisdiction's Delaware Conference.

In a reverse situation, the Central Jurisdiction's Washington Conference purchased Milton Avenue Church, in a section of Baltimore, Md., that has become predominantly Negro, from the "white" Baltimore Conference. About 12 white members, staying with the church, transferred into the Washington Conference.

Red Zone Sets Bible Record

East Germany printed a record 529,853 Bibles and Scripture portions last year, a new Evangelical Bible Work report shows. Paper donated by foreign churches and paper-import permits granted by the East German government made the achievement possible.

Dr. J. O. Mabuce, in 1818 garb, not an early tract but a TOGETHER *saddlebags for Bishop W. E. Lea*

Portrays 1818 Circuit Rider

To help delegates visualize the Genesee Conference preacher, the Glezen Fillmore, appointed in a Buffalo pastor appeared in wig frock coat at the Genesee Annual ference during its 150th-annive session.

Dr. John O. Mabuce, pastor of falo's First Church, even carried traditional circuit rider's saddle over his arm.

Addressing the delegates, the animated Mr. Fillmore scoffed at idea of using a microphone. "In day," he quipped, "we carried our loud-speaker system." And he poi to his throat.

Boards' Merger 'Likely'

A merger of three Methodist s action boards seems "quite likely, cording to leaders taking part in m talks. Representatives of the Boar Temperance, World Peace, and S and Economic Relations, and Methodist Co-ordinating Cou Committee on Structure are rep to have made "definite progress" recent meeting in Chicago.

A number of Annual Confer have recommended that the boards unite.

The Committee on Structure n working on a plan to present t Co-ordinating Council Novembe If the Council accepts the plan, it sumably will include it in its r to the General Conference.

Bishop Praises Queen

Britain's Queen Elizabeth, on visit to Chicago, "lifted the moral of our city and offered a memo example of family life," accordi Bishop Charles W. Brashares,

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with his wife, attended a luncheon and a dinner honoring the monarch.

Other Methodists at events during the 13-hour royal visit included Illinois Gov. and Mrs. William G. Stratton; Rep. Marguerite Stitt Church (R., Ill.); Charles B. Shuman, president, American Farm Bureau Federation; Paul Goodrich, president, Chicago Association of Commerce and Industry, and Houston McBain, chairman of the board, Marshall Field and Company.

Debate Plan to Add Bishop

A proposal to add a fifth bishop to the Western Jurisdiction is being debated by Annual Conferences in, and west of, the Rocky Mountains. The Pacific Northwest Conference has passed a memorial urging the General Conference to authorize formation of a new episcopal area.

The Rocky Mountain and California-Nevada Conferences indicated approval, but Alaska Mission, Oregon, Idaho, and Montana voted against the plan. Southern California-Arizona tabled it.

Seattle has been mentioned as a possible headquarters for the fifth area.

Britons Discuss Race

Racial problems and overseas projects occupied the attention of British Methodists at their recent Annual Conference. Dr. Donald O. Soper, London, urged the establishment of community centers in racially torn sections of the city where ministers and laymen could "live together in piety" and create fellowships between Negroes and whites. [See *British Methodism Is Different,* July, 1959, page 24.]

The Conference approved a resolution granting autonomy to overseas synods when they are "deemed ready for independence" and accepted a request from Africa's Ghana Conference for autonomy in 1961.

CAMERA CLIQUE

Classroom Focus: *This month's color pictorial,* Hip Wo *(pages 37-44), should alert camera-conscious parents to one of the best possible picture-taking situations: the school. If your children attend class in a recently built structure, you'll probably find plenty of illumination indoors for available-light shooting with medium-speed black-and-white film or one of the fast new color emulsions. (The latest low-light color king now is reported to be High-Speed Ektachrome, rated at ASA 160 in daylight.) In Hip Wo's relatively dim rooms, our photographer worked with Super Anscochrome, shooting mostly with his Nikon SP at 1/30 sec., f/2. Now why not visit your youngster's school and see what you—and your camera—can do?*

•

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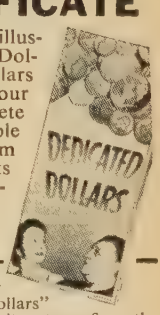

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NEWS DIGEST . . .

'RELIGION NO ISSUE.' President Eisenhower has told reporters he sees no reason why a Roman Catholic should not be elected to a high national office. He said he never would let a candidate's religion influence his own vote.

NEW MAGAZINE. First issue of *Music Ministry,* new Methodist monthly, will appear in October. The magazine will be for choir members, organists, and others with church music responsibilities.

$5-MILLION CAMPUS. Some 800 persons attended cornerstone-laying ceremonies for the new $5-million campus of Southern California School of Theology, Claremont. The school now is operating from barracks and old residences.

COLLEGE HEAD TO QUIT. Dr. Foye G. Gibson will resign as president of Methodist-related Scarritt College, Nashville, Tenn., to become administrator of Asbury Acres, new home for retired persons at Maryville, Tenn.

NEW STAFFER. Melvin L. Shepherd, former editor of the *Sante Fe* (Railway) *Magazine,* has joined the editorial staff of the Methodist Commission on Promotion and Cultivation.

HONOR BRITISH METHODIST. U.S. Ambassador John Hay Whitney and actor Douglas Fairbanks, in a special ceremony in London, have honored the Rev. James Butterworth, a Methodist, for his work as founder and leader of Clubland, London youth center. The two represented Friends of Clubland, Inc., whose directors include Methodist bishops Eugene M. Frank, St. Louis, and Gerald H. Kennedy, Los Angeles.

CENTURY CLUB

TOGETHER has received the names of five more Methodists who have celebrated enough birthdays to qualify for the Century Club:

Mrs. Florence Mattingly, 101, Topeka, Kans.

Ed Palmer, 105, Richton, Miss.

W. F. Tussey, 100, San Bernardino, Calif.

Lorenzo Dow Weinhart, 104, Huntington Park, Calif.

Mrs. Emma Winans, 100, Round Lake, N.Y.

Names of other Methodists 100 or older will be published as received from readers.

CLASSIFIED ADS

CLASSIFIED ADVERTISEMENTS are acce for miscellaneous items of general interest TOGETHER readers such as: Sale of pers property; Requests for items wanted; Service of interest to individuals or local churches; I wanted; Positions wanted; Hobby materials or changes; Houses or camps for rent; Tours Agents wanted or Opportunity for profit adv ing. Rate: Minimum charge—$10.50 (14 words) each additional word. CLOSING DATE 8 WEEKS IN ADVANCE OF PUBLICATION (15 For use of "Box No. . . . TOGETHER": add $1 Address TOGETHER—Classified Dept., 740 N. Street, Chicago 11.

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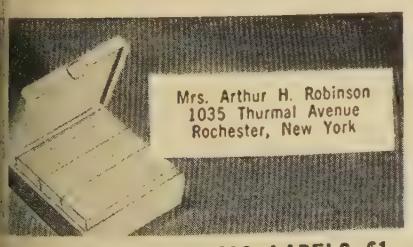

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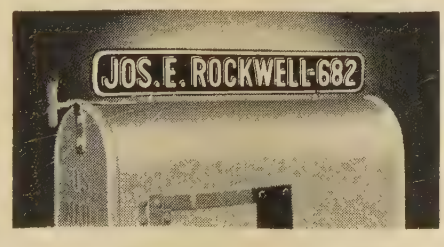

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Hobby Alley

Don't Be Afraid of Art!

No beret is needed to enjoy it —or to dabble in it yourself. Art-conscious students on this Methodist campus prove that!

By RICHARD C. UNDERWOOD

SIR WINSTON CHURCHILL, Britain's fearless
time leader who once laid brick walls as a hobby,
is probably the world's best-known amateur pa
Yet the first time this statesman, who almost alon
fied the might of Hitler's legions, faced a blank
canvas he cringed.

"So very gingerly," he reports in his delightful
Painting as a Pastime, "I mixed a little blue paint o
palette with a very small brush, and then with in

Airy Studio: Budding artists needn't go far for inspiration on Albion's spacious campus.

Bright corner: Nothing timid or conventional about these oil paintings by enthusiastic students! Department chairman Vernon Bobbitt, shown studying a promising crop, urges pupils to seek fresh approaches. Art history and aesthetics are important, he emphasizes—but originality and taste are indispensable.

precaution made a mark about as big as a bean upon the affronted snow-white shield."

Just then a friend with art experience happened by. "Painting!" she exclaimed. "But what are you hesitating about? Let me have a brush—the big one."

Then, Sir Winston recalls, it was "splash into the turpentine, wallop into the blue and the white, frantic flourish on the palette—clean no longer—and then several large, fierce strokes and slashes of blue on the absolutely towering canvas. Anyone could see that it could not hit back...I seized the largest brush and fell upon my victim with berserk fury. I have never felt any awe of a canvas since."

That, experts say, is the way everyone should approach art. Art is not understood only by the smock, beard, and beret clan; art is for everyone.

Actually, we all enjoy art in one form or another. It surrounds us daily—in the plain, bold lines of modern furniture, in fabric patterns, in the design on a cereal package. Even some cartooned TV commercials trace their ancestry to the Swiss artist, Paul Klee.

Art in the traditional sense—the kind in museums and galleries—is surging to new popularity, too. Local museums are pushing imaginative programs to coax the man on the street into the world of art. Many feature "popular" exhibits, some of which travel from museum to museum and contain the best works from several collections. Most museums today offer courses in art instruction and appreciation. And one especially popular innovation is the renting of original art—usually by young contemporaries—for a modest monthly fee, allowing renters to apply their payments to the purchase price if they buy.

But the best evidence that art interest is booming is the number of active amateur painters—conservatively estimated at 3 million by one leading art magazine. They include such diverse personalities as President Eisenhower, comedian Red Skelton, and American Airlines head C. R. Smith. And there are hundreds of thousands of housewives, business executives, doctors, students, tradesmen, people from all walks of life. One art critic was startled not long ago to find out that in New York City, in one week, separate amateur-art exhibits were being shown by lawyers, newspapermen, dentists, and garment workers.

A few of these Sunday artists turn out remarkably good work, even by professional standards. But most like to paint simply because it is a creative outlet, a means of self-expression, a private island in a topsy-turvy world. An amateur can be his own audience and his own critic. And he can reap the benefits of this hobby without being especially talented. Victor D'Amico, director of the People's Art Center at the Museum of Modern Art in New

Business with pleasure: Judy Dixon, left, and Marion Yoki both will use their art training as elementary teachers. They'll be weekend-hobby painters, too.

York, claims that "there is no one who can't learn to pa at least as a competent amateur—if he wants to."

Getting started is easy. Nearly every library has bo about art history, appreciation, and technique. One of liveliest how-to volumes is *Get In There and Paint!* weekend artist Joseph Alger (Crowell, $2). It's best, course, to join an art class; to be one of several stumbli novices is reassuring. Where no formal courses are offer amateur groups have hired out-of-town instructors make regular visits—or, as individuals, get advice a criticism from experienced local amateurs or high-sch art teachers. Cost is no big problem: About $15 buys ba supplies for oil painting, especially popular because blu ders can be covered up or scraped off.

But producing a homemade masterpiece for the livi room wall is not the major benefit of this hobby. Winston suddenly found himself instinctively "noting t tint and character of a leaf, the dreamy, purple shades mountains, the exquisite lacery of winter branches, t dim, pale silhouettes of far horizons"—images he scarc had noticed before.

That's one reason why acquaintance with art now considered important in higher education. At Method related Albion College, Albion, Mich., for instance, m than half of the 1,350 students complete at least one course before graduation, although few plan art caree Albion's program is designed primarily to demonstr the importance of art in everyday life and to help stude develop imagination, observation, and a sensitive reacti to the things around them.

It's as the pictures on these pages illustrate: Art is everybody—and it's certainly nothing to be afraid of!

Living with art: For just $1 a year, students rent prints to study by. The Art Department also has a gallery where 10 exhibitions are given every year.

By the old millstream: Not far from the Albion campus is this island between the Kalamazoo River, at left, and a millrace—a favorite sketching spot for young artists. But it's almost too idyllic; capturing the serenity of this setting on canvas isn't easy!

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